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Bhaṭṭa Narasiṃha's Sarasvatīkaṇṭhābharaṇa-vyākhyā (Pariccheda I)

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Nothing is known about the personal life of Bhaṭṭa Narasiṃha (or Nṛsiṃha),[1] the author of the *S. K. Ā. Vyākhyā.* He seems to have written the *Laghuṭīkā*, a commentary both on the *Daśarūpaka* and on the *Avaloka*. The editor of the *Laghuṭīkā*, Prof. T. Venkatacharya, however suggests the possibility of existence of two Nṛsiṃhas.[2] Bhaṭṭa Narasiṃha appears to have flourished later than Ratneśvara (the 14th century A. D. ?) and Jagaddhara (from the 14th to the 17th century A. D. ?),[3] other noteworthy commentators on *S. K. Ā.*, but there is no evidence for fixing his exact date.[4]

There are, so far as I know, five MSS. of the *S. K. Ā. Vyākhyā* of Bhaṭṭa Narasiṃha:

Government Oriental MSS. Library, Madras,

1. R. 2499: Devanāgarī, Paper, Transcribed in 1917-18 from a MS. of Rāja of Chirakkal, Malabal district (in Malayalam), Breaks off in the 5th pariccheda.

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Kerala University MSS. Library,

2. Paliam 14758 (3000 Granthas, Malayalam, Palm-leaf, Complete).
3. C. 1086 (2500 Granthas, Malayalam, Palm-leaf, I-IV) = TCD. 1211.
4. T. 291 (Paper, Devanāgarī transcript, Breaks off in the 4th pariccheda) = TCD. 1212.

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5. Triv. Cur. II. 125 (Breaks off in the 4th pariccheda).[5]

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I started reading the transcript of R. 2499[6] in Madras under the guidance of Dr. V. Raghavan in March, 1973. There are many corruptions in the transcript, but Dr. Raghavan's vast background in this field made up for the deficit. But for his guidance I could never have read and understood the text.

In the meantime I made a trip to Trivandrum and obtained a transcript of T. 291,[7] which was also very useful in the reconstruction of original text of the *S. K. Ā. Vyākhyā*. Unfortunately I could not have a chance to examine Paliam 14758, the only complete MS. of the text, and therefore my edition may not deserve to be called a critical edition. Nevertheless I believed that I could reconstruct the original text sufficiently, so I decided to publish my edition for practical use among students of Alaṃkāraśāstras.

The *Vyākhyā* of Bhaṭṭa Narasiṃha is not so elaborate as that of Ratneśvara on the technical aspects, but he annotates the passages which the latter skips over. Above all he gives lucid explanations of the verses given as illustrations, in the *S. K. Ā.* for the benefits of beginners. In most cases he gives complete *chāyā*s of the Prākrit verses while Ratneśvara does not. Sometimes his interpretations are different from Ratneśvara's, and often better. In some passages, he gives peculiar readings which are not found either in the K. M. ed. or A. B. 's ed. of the *S. K. Ā.* For all this the reader may consult my present edition and notes.

I convey my profound thanks to Dr. V. Raghavan, who kindly read the lst pariccheda of the *Vyākhyā* with me. All the merits of this printed edition are due primarily to him. I am also indebted to Thiru P. N. Sampath, curator of the Madras Government Oriental MSS. Library, and to Dr. K. Raghavan Pillai, director of the Kerala University MSS. Library, who kindly gave me the transcripts.

March 5, 1975

1) Cf. V. Raghavan, *Śṛ. Pra.*, pp. 281, 300, 311, 353-9, 408, 410, 421-4, 437fn., 704 etc.; T. Venkatacharya, *DR.*, Introduction.
2) T. Venkatacharya, Introduction, pp. lxv-lxvii.
3) Cf. S. K. De, *HSP.* I, p. 139; P. V. Kane, *HSP.*, p. 263.
4) T. Venkatacharya presumes that Bhaṭṭanṛsiṃha of the *Laghuṭīkā* belongs to the beginning of the 13th century, but he is not certain of his own supposition. op. cit. p. lxx.
5) I could not confirm the existence of this MS.
6) Hereinafter this MS. is referred to as **M**.
7) Hereinafter, **T**.

TEXT

śrīgaṇapataye namaḥ.

harer amburuhoddhūtaṃ[1]) kīrṇaṃ kesararenubhiḥ,
bhuvanotpattikedāraṃ taṃ vande[2]) nābhipalvalam.
bhojakṣitipatiracitaṃ kaṇṭhābharaṇaṃ sarasvatyāḥ[3]),
yāvad abhiyogabodhaṃ vyācaṣṭe[4]) bhaṭṭanarasiṃhaḥ.

prāripsitasya[5]) granthasyāvighnaparisamāptyarthaṃ kṛtam. ****[6a])

(I. 1)[6b]) dhvanir anakṣaraḥ[7]) śabdaḥ, akṣarātmako varṇaḥ, vācakatvaśaktyupahito varṇakāraḥ padam, ākṛtiyogyatopetaḥ padasamabhivyāhāro vākyam. tad idam āspadānām āśrayāṇām[8]) abhivyaktisthānānāṃ catuṣṭayaṃ[9]) yasyās tāṃ vāgdevīm[10])(11→upāsmaha ity arthaḥ. asti ca tasyāḥ sūkṣmādibhedaḥ. sūkṣmādibhedenopalakṣitam āspadacatuṣṭayam, sūkṣmāpaśyantīmadhyamā [vaikharī]m, yasyās tām upāsmaha iti kecit.←11) sā khalv ādhārāntareṇa[12a]) mārgeṇādhārād mastakam udgacchati.[12b]) tatra nābhimaṇḍalāvacchinnā [sūkṣmā], bodhamātrasvarūpacchinnā[13]) [paśyantī], sphuṭatara[14])saṃskāravibhāgakramā[15]) [madhyamā], dhvanivarṇapadavākya[16])rūpeṇa pariṇatavyavahārapravartanī vaikharīty abhidhīyate. tad idam āha śrutiḥ——'catvārivākparimitā padāni' (*Ṛg-*

veda, 1.164.45; *VP.*, *Vṛtti*, p. 221) ity ādi. uktaṃ ca hariṇā[17]——

svarūpajyotir evāntaḥ sūkṣmā vāganapāyinī,
avibhāgā tu paśyantī[18) [sarvataḥ saṃhṛtakramā].
***** madhyamā *****
[vaikharī vāk prayoktṝṇāṃ prāṇa]vṛttinibandhanā,
padavarṇātmikā saiva vyavahārāya kalpate.[19] iti.

(I.2) atha śrotṛpravṛttyarthaṃ viṣayaprayojanasaṃbandhaṃ[20] darśayati —— nirdoṣam iti. kāvye heyānāṃ doṣāṇām upādeyānāṃ[21] ca guṇālaṃkārarasānāṃ lakṣaṇam asya prabandhasya viṣayaḥ. tallakṣaṇayuktaṃ[22] kāvya[ṃ] pāraṃparyeṇa phalam. prabandha[23]lakṣaṇayoḥ pratipādyapratipādakabhāvaḥ saṃbandhaḥ. lakṣaṇaphalayoś ca hetuhetumad[24]bhāva iti.

(I.3) heyāḥ kāvya ity atra heyā ity anenaiva doṣasāmānyalakṣaṇaṃ[25] sahṛdayodvejakatvaṃ[26a] sūcitam. atas tadviśeṣān uddiśati. [ṣoḍaś]abhedo 'yam(?).

(I.7cd:v.2[26b]) [acīkamathāḥ] akāmayathā ity arthaḥ. ajihvāyakīyiṣan, hvāyakaśabdāt kyaci sani laṅi[27] ca kṛte rūpam idam. hvāyakavadbhāvam[28] aicchann ity arthaḥ. sasti, 'ṣasa svapne'[29] lugvikaraṇo 'yaṃ dhātuḥ. 'dhātvādeḥ, ṣaḥ saḥ'[30], svapitīty arthaḥ. śambaḥ, aśaniḥ. kambaṃ megham. yad vā śambo meghaḥ, kambaṃ karakaḥ[31]. kaṃśaṃpratyayaḥ.[32] tāpāpanodajaṃ sukham asminn astīti[33] kāraṇatayā kaṃjalam. asminn astīti ca[34] matvarthaḥ. ghariṣyati, 'ghṛ kṣaraṇadīptyoḥ'[35].

nanu kīdṛśā aprayuktāḥ? na tāvad aprabhraṣṭāḥ[36]. asādhunaiva gatatvāt. nāprasiddhārthāḥ. gūḍhārthenaiva gatatvāt. aśrutiparuṣāḥ.[37] kaṣṭenaiva gatatvāt. kevalam aprayogasya(?)[38] sarvatra sulabhatvāt. sarvair aprayogasya duravadhāraṇatvāt. anusyūtasya ca rūpābhāvāt[39]. bhāve vā tasya doṣatvaprasaṅgāt. tathāpy[40] ākṛtigaṇavad aprayuktatayā[41] lakṣaṇakārair ye[42] pradarśyante, ta eva grāhyā iti.

(I.8ab: v.3) varvarṣṭi vṛṣasecane. bhṛśaṃ varṣati dardharṣṭi. [pophullti][43] phullavikāse, bhṛśaṃ vikasati. carkarti, 'kṛtī chedane'[44], bhṛśaṃ chinatti.

(I.8cd) anarthakam iti:[45] tadarthasya[46] samuccayāder ihābhāvāt.

(I. 9ab) nanv asamarthasyānyārthāt ko bhedaḥ? yato ni[47]yatārthaparityāgaḥ samānaḥ. ucyate —— rūḍhir nāma yoganirapekṣasya śabdasya kasmiṃścid[48] arthaviśeṣe niyatā[49]. prasiddhayujyamānam anyārtham. yogāvaṣṭambhena sāmānyataḥ sarvatra prasṛtasya yogam upādāyaiva kvacid arthaviśeṣe niyamā yogarūḍhiḥ. sā dvidhā, sāvayavā niravayaveti ca. yathā jaladharādau, yathā [hreṣta?]bṛṃhitādau ca. tasya yogasadbhāvamātrabhāji prayujyamānasya lokāvagatasāmarthyavirahād avācakatvakṛtam asamarthatvam[50] iti.

(I. 10cd: v. 8) rūpaskandhasyeti: bauddhāgame rūpavedanā[51]vijñānasaṃjñāsaṃskāreṣu rūpaskandha iti[52] vartate. atha vā skandhatvaprasiddhiḥ. guṇanāntarīyakam iti: guṇasya nāntarīyakaṃ vyāpakaṃ guṇanāntarīyakam. asyāpi śabdasya nyāyādāv eva prasiddhiḥ.

(I. 11ab) tatra[53] tanniṣṭha[54]bhujādisaṃkhyāpratipādanadvāreṇaiva tadabhidhāne[55] sati, daśabhuja[56] ity etāvataiva sidhyataḥ, kiṃ prapañcenety apuṣṭārthatvam. iha[57] tv atanniṣṭhānekārthāntaravyavadhānena dūrata eva vivakṣitārthasiddhir iti[58] prapañcabahutvasāmye 'pi kliṣṭasyāpuṣṭārthād bhedaḥ.[59]

(I. 11cd: prose after v. 10) na bhūyasīprasiddhir iti: asamarthād asya bhedadyotanāya. tatrā[60]bhihitam arthaṃ[61] vinā nāsty arthāntare prasiddhiḥ[62]. *****.[63] iha[64] tv arthāntare 'py asty eva prasiddhiḥ. sā tu na bhūyasīty etāvad iti.

(I. 12ab: v. 11) anekajo dvijaḥ. tatra[65] *vi*-śabdādaya eva[66] garutmatādīnāṃ[67] pratipādakāḥ.[68] iha[69] tu *paśv*ādiśabdo neṣvādeḥ pratipādakaḥ, api tu tatpratipādakeṣvādiśabdaparyāyasya[70] lakṣikā (lakṣaka?) iti svabuddhyānītābhidhānatve 'pi[71] kliṣṭān neyārthasya bhedaḥ.

(I. 12cb: v. 12) sa eṣa[72] hi mahādeva iti: sa eṣa iti[73] cchitvā hi mahety[74] ukte vahnir arko vā pratīyate. hīti cchitvā mahādeva ity ukte śivaḥ pratīyata iti. tatrā[75]nīkatejaḥśabdābhyāṃ sahasraguśabdahariśabdayor[76] indrādityavācitvaniścayaḥ. iha[77] (78→ tu nīlalohitamūrtitvādayaḥ sādhāraṇāḥ. yathā hi←78) nīlalohitasya mūrtir iti vahnir arko vā pratīyate, tathā nīlalohitā yasya mūrtir iti śivo 'pi pratīyata eveti[79] sādhāraṇābhidhāne 'pi

gūḍhārthāt saṃdigdhasya bhedaḥ.

(I. 13ab:prose after v. 13) yathotkṛṣṭa iti: yasmād uttamo nāstīti vyutpattyā. apūrva ity: *a*-kāraḥ pūrvo yāsām iti vyutpattyā. śabdasādhāraṇye 'pi tatra[80] na viruddhārthāntarapratītiḥ, iha[81] tu tatpratītir iti saṃdigdhād[82] viruddhasya bhedaḥ.

(I. 14ab:v. 15) gallau kapolau. tallau taṭākabhūtau. laṭahau sundarau. maṭahau kṛśau. vosaṭṭakandoṭṭamoṭṭāyitasakhe[83] vikasitendīvaravibhrama[84] suhṛdbhūte. (prose after v. 15) avyutpattimanta ity atra vyutpatti[ḥ] vṛddha[85]vyavahāragataṃ pravṛttinimittajñānam. tathā ca vyutpattivirahe samāne 'pi tatra paśuśabdādīnām īṣvādivācakalakṣakatvam. iha tu tad api nāsti. kiṃ tu vyutpattivirahe 'pi taddeśīyaiḥ kvacidarthaiḥ prayogamātram iti deśyasya neyārthād bhedaḥ.

(I. 15) tatrāsabhyam[86] iti: teṣv aślīlādiṣv asabhyārthaparyāyam aślīlaṃtrividhaṃ paripaṭhyata ity arthaḥ. (v. 16) madhye sūryasutā[87] bhrasindhuḥ: sūryasutā yāmunā. abhrasindhur gaṅgā. yamunāgaṅgayor madhya ity arthaḥ. 'pāre madhye' (*Pāṇ*. II. 1. 18) iti ṣaṣṭhīsamāsaḥ. atra prayāgadeśāt[88] paścāt tanau pravāhau prasāritajaṅghāsadṛśau[89]. eka(?)[90]sannikṛṣṭasaṅgamaḥ. prayāgas tu kaṭipradeśa iva[91]. tatrastho nyagrodhaḥ[92] puruṣadhvaja iva[93]. (94→kāṭaḥ puruṣadhvajaḥ. tataḥ prāktanaḥ pravāho dvayor ekatām āpanno deha iveti.←94)

(v. 17) vidyām iti: rātrau[95] tvayi (97→vidyām abhyasyati. yad vā bhavataḥ prayāsam āsādayati. sā ca[96] guhyakeśvarānāṃ vanitā.←97) evaṃ[98] sākṣātkṛtavidyādhidaivatamūrtiḥ[99]. kathaṃ te kṣudraṃ[100] dhanam iti cārthaḥ. pelavaṃdhanaśabdasya[101] kvacin[102] muṣke[103] prasiddhiḥ.

nanv atra pada[104]dvayasamabhivyāhārakṛto[105] 'yaṃ vākyadosaḥ syāt[106]. yady apy[107] asamarthādiṣu kṣārādipadasannidher doṣajñāpakatvam, na tv āpādakatvam, tathāpīhā[108] pādakatvam evārthanirūpaṇāpekṣo[109]tpattitvāt padadoṣatvam eveti. yadi visaṃdher api[110] tathā prasaṅgaḥ. ucyate — nirantara[111]pāṭhasya duṣṭa[112]padāntarotpādakatvāt padadoṣatvam ity adoṣaḥ.

(v. 18) pikavākkāṭavena[113] kokilasaṃbandhinyā[114]vācaḥ kaṭutvena. kṛkāṭikāyām avaṭu[115]pradeśe. sthite hi prāṇe bhavatpīḍā-

vasaraḥ. mama tu prāṇena yāsyatā pīḍakasya tava kṛkāṭikāyāṃ[116] pādaḥ kṛta ity arthaḥ

(I. 16: v. 19) kheṭake deśaviśeṣe[117]. bhaktasūpasya: bhaktam annaṃ[118] sūpaṃ kulmāṣādi[119] ca bhaktasūpam[120], tasya[121]. valabhyāḥ[122] pattanasya ca[123]: valabhi[124]nāmnaḥ pattanasya. hehale bhāṣitasya:[125] hehala ity evaṃrūpasya bhāṣitasya. atra 'pūraṇaguṇa-' (*Pāṇ.* II. 2. 11) ityādinā jñāpitā bhaktasūpasyetyādiḥ[126]. 'phalānāṃ tṛptaḥ'[127] iva. tṛtiyārthe ṣaṣṭhī. tena bhaktasūpādibhir aniṣpannālaṃpratyayas tadāśayā mariṣyāmīty arthaḥ.

(v. 20) pravāsayatītyādī: atra pravāsayatisāṃsthitaśabdābhyāṃ mṛtir api,[128] vināśapathadānenety anena vināśamārgapradānam api, piśācīśabdena mārjāryabhidhāyinā vetāly api pratīyate.

(v. 21) mārīca ityādi: yasya kṛteḥ patnyāḥ sakāśāt kālāntakasya rudrasyālaye rudram ārādhyeti yāvat.[(129→]saṃkrandanādīnaṃ sutānām āptaye 'bhavan:[←129)] rudraprasādāt sutalābho 'bhavat[130], ayaṃ sa mārīco munir ity arthaḥ. tatra mārīcaśabdo mārīty aṃśena[131] kṛtyāviśeṣaṃ smārayati.

(I. 17: v. 22) hadate hadapurīṣotsarge. (v. 23) bāṣpaklinnetyādi: he putri ![132] tavāpāṇḍurau[133] bāṣpaklinnāv imau gaṇḍau[134] vipūya nimṛjya[135] priyas tvad agre sthitaḥ[136] smita[137]prabhābhis tvām arcatīty[138] arthaḥ. atra gaṇḍaśabdena piṭakābhedo 'pi[139] dyotyate. (v. 24) purīṣaṇḍamahādrumāḥ:[140] purīsaṃbandhinaḥ[141] ṣaṇḍasyāvayavabhūtā mahādrumāḥ.

(I. 21ab) nanv etāv asādhunāmānau[142] padadoṣau. tat kathaṃ vākyadoṣe bhāva[143a] ity atrāha——tau ceti. nānayoḥ svābhāvikam asādhutvam.[143b] padāntarasamabhivyāhārakṛtam[144] ato vākyadoṣatvam eveti.

(I. 21cd: v. 26) turaṅgam atha mātaṅgam ity atra mātaṅgalakṣaṇasyārthsyābhihitatvena[145] prathamopādeyatve tadviparyayeṇopādānād ārthasya[146] kramasya bhraṃśaḥ. krāntipratāpāv ity atra dārṣṭāntikakramaviparyayeṇa dṛṣṭāntayor upādānāc chābdasya kramasya bhraṃśa iti.

(I. 22ab: prose after v. 27) visaṃdheḥ śabdahīnatvaprasaṅgaparihārāyoktaṃ ——— na saṃhitāṃ[147] vivakṣāmīty a[bhi]saṃdhānam iti[148].

(I. 24ab) vibhinneti: parasparavibhinnāvayavabhāvānāṃ prakṛtisthādīnāṃ padānāṃ yatra yuktir yojanā[149] mithaḥ saṅghaṭanam iti yavāt tad vākyam apadam[150] ity arthaḥ. (v. 31) āujjhia:[151] ākṛṣya[152] prahriyate yathā kukkuro nāma mama bhartā, prekṣamāṇānāṃ[153] rājakulakaraṇikānāṃ hā kasya krandāmi. rājakulanirvāhakeṣu paśyatsv eva śvāna ivākṛṣya[154] prahriyate[155] mama bhartā. tat[156] kasya purastād ākrandāmīty arthaḥ.

(Proes after v. 31) prakṛtau tiṣṭhatīti prakṛtisthaḥ, atyantānirūḍhaṃ;[157] kiṃcin nirūḍhaṃ komalam; atinirūḍhaṃ kaṭhoram ity avasthātaḥ. grāme[158] bhavaṃ grāmyam[159]; nagarasamīpe bhavam upanāgaram; nagare bhavaṃ[160] nāgaram iti deśataḥ. ayaṃ ca vibhāgo[161] veṣabhāṣāceṣṭādiṣu sarvatra draṣṭavyaḥ[162].

atra pūrvārdhasya[163] padāni grāmyāṇi. prekṣamāṇānāṃ rājakulakaraṇikānām ity upanāgarāṇi. kasya krandāmīti[164] nāgaram.

(I. 27ab: v. 38) pañcajanāḥ prāṇādayaḥ. tam eva vijñāya prajñāṃ kurvīta. tam evātmānaṃ śruteḥ śarīrādiviviktaṃ jñātvā manananididhyāsanādinā tadviṣayaṃ sākṣātkāraṃ saṃpādayet. atra chandobhaṅgaḥ prathame caturthe ca pāde.

(I. 28ab: v. 40) selasuā:[165] śailasutāruddhārdhaṃ[166] mūrdhanyābaddhamugdhaśaśilekham, śīrṣapratiṣṭhagaṅgaṃ[167] saṃdhyāpraṇataṃ pramathanātham.

(I. 29) arītimad iti:[168] (169→yad rīter viruddhaṃ tad arīti, tadvad arītimad iti. ←169) tat tridhātriḥ pracakṣata iti. tat prathamaṃ tridhā bhūtvā paścāt pratyekaṃ triḥ pracakṣata iti.

(I. 32cd: v. 43) asitetyādi:[170] asitā[171] ṛtir gatir yasya ity asitartiḥ, kṛṣṇavartmā. tuk tanayaḥ.[172] adrikṣit,[173] adriṃ kṣiṇotīty adrikṣit, krauñcabhedīty arthaḥ. svaḥ[174] kṣitāṃ patiḥ, svarvāsināṃ[175] patiḥ. advidṛk, dvādaśanayanaḥ. amidbhiḥ, 'ñimidā snehane'[176], asnigdhaiḥ. śubhradṛgdṛṣṭaiḥ, śubhradṛśaḥ śuklāṅgasya darśanaiḥ. jeghnīyiṣīṣṭa[177] hano, yaṅantasya 'āśiṣi liṅi'[178] rūpam idam. evaṃbhūta[ḥ] skanda evaṃbhūtair nijamayūrapreksanair[179] bhavato[180] dviṣo bhṛśaṃ hanyād ity arthaḥ.

atrāprasiddhārthapadaprayogaśruty[181]asukhadatvayoḥ sāmye 'py asya vākyārthapratipattyajanakatvāt[182] tatra tajjanakatvāc[183] ca kaṭhorasya gūḍhakaṣṭābhyāṃ padadoṣābhyāṃ bhedaḥ.

(I. 34ab: V. 44) anaṅgakam, amūrtam,[184] ākāśam iti yāvat. mayamānā gāhamānā. marālikā haṃsī. [185→]anatyarjunābjanmasadṛkṣāṅko valakṣaguḥ,[←185] asitāmburuhalāñcchanaśvetakiranaḥ[186]. atrānatiprasiddhā[187]rthatvasāmye 'pi nārthāntara[188]prasiddhitiraskṛtā[189]prasiddhiḥ. kiṃ tu svabhāvata eva. gośabdahariśabdayos[190] tv arthāntaraprasiddhitiraskṛtaivendrādityaviṣayāprasiddhir iti gūḍhārthād asya bhedaḥ.

(I. 34cd: v. 45) lauhityahetavaḥ: kṣurakṣuṇṇanāgāsṛkprabhṛtayaḥ.

(I. 35ab) kānter[191] viparyayād ity atra[192] kāntir dīptarasatvam[193].

(I. 36) nanv asamastapadatvāt sukumārārthatvāc cāsty eva[194] vaidarbhīrītir ity āha — atra[195] satyapīti. tarhi gauḍīyādayaḥ santu. nety āha — nāpīti. 'samastātyudbhaṭapadam'[196] ityādilakṣaṇābhāvād ity arthaḥ. śabdārthapradhāna iti: ojaso hi samāsabhūyastvaṃ dīptārthatvaṃ cety ubhayam api tantram iti.

(I. 37) niyacchatīty āpādayatīty arthaḥ.

(I. 39) kiṃ tan mādhuryam. yadviparyayād[197] idaṃ dūṣaṇam ity atrāha — madhuram iti. rasavan madhuram.[198] sā ca vāgvastunor[199] ubhayor api rasasthitir ity arthaḥ.

(I. 40) nanv astu vastuno rasaḥ. kathaṃ vāco rasavattā? tatrāha — yayā kayācid iti. varṇaśrutyā dhvanimātraśrutyā vā yad rūpaṃ parasparaṃ samānam anubhūyate, tadrūpaśrutyādimatāṃ padānām āsattiḥ[200] sānuprāsā bhavati. ata eva rasāvahā bhavati.

(I. 41: prose v. 49) apuṣṭānukṛṣṭe 'pi[201] yathākramaṃ śabdārthapradhāna audārya[202]viparyayaḥ.

(I. 42-43) tatra śabdapradhānatāyāṃ ca krameṇaudāryasya[203] svarūpam āha — ślāghyair viśeṣaṇair ityādinā ślokadvayena. idaṃ cāritimadvākyadoṣaḥ. arthābhidhāyināṃ padānāṃ saṅgati[204]viśeṣaś ca vākyam. tena navaprabhede 'smin doṣe kecic chabdapradhānā doṣāḥ, kecid arthapradhānāḥ,[205] kecid ubhayapradhānāḥ. prādhānyaṃ ca doṣāṇām eva. yady api kvacid guṇeṣv api sphurati, tathāpi tad doṣeṣv eva[206] vyāpriyate. teṣu śleṣasamatāsaukumāryaviparyayātmanāṃ śaithilyavaiṣamyakaṭhorāṇām[207] artha-

nairapekṣyeṇa sandarbhamātrānubandhitvāc chabdaprādhānyam[208]. prasādārthavyaktikāntiviparyayātmanām aprasannaneyārthatvagrāmyāṇām[209] arthāpekṣayaiva sandarbhadūṣakatvād arthaprādhānyam.

ojomādhuryaudāryaviparyayātmanām asamastānirvyūḍhaniralaṃkārāṇām ubhayāpekṣayāpi dūṣakatvād ubhayaprādhānyam. tathā hi, śleṣasamatāsaukumāryaviparyayeṣu[210] śleṣādīnām eva sandarbhagatatvāt spaṣṭam eva śabdaprādhānyam. prasādārthavyaktikāntiviparyayāṇāṃ sandardhagatatve 'py arthāpekṣayaiva śabde jāyamānatvād arthaprādhānyam. aprasiddhār[211]thatvaṃ neyārthatvaṃ grāmyārthatvam iti hi teṣāṃ rūpam. atra tv ādyau[212a] śabdaguṇaviparyayau, anyas tv arthaguṇaviparyaya iti na[212b] prayojakabhaṅgaḥ śaṅkanīyaḥ. arthāpekṣiṇaḥ[213] sandarbhaviśeṣasya vākyatvena, śabdaguṇānām ivārthaguṇānām api tadābhirūpyanirvāhakatvāt[214]. na hy asti niyamaḥ, śabdaguṇā ye vākye na tv arthaguṇā iti. guṇeṣu vākyavākyārthagatatvaniyamābhāvāt. ojomādhuryaudāryaviparyayāṇām ubhayāpekṣitvam[215] eva. pratiyoginām guṇānām evobhayāpekṣitvāt. yato dīptārthatve sati samāsabhūyastvam ojaḥ, śabdārthayo rasavattā mādhuryam, ślāghyaviśeṣaṇārthotkarṣāv audāryam. atra[216] mādhuryaudāryayoḥ svoktalakṣaṇavirahe 'py[271] ācāryoktalakṣaṇānuvidhānena tadviparyayadoṣatvam[218] uktam. ete ca doṣā rītibhañjakāḥ. rītitvena ca vaidarbhī gauḍī ye dve evābhimate. (220→itarāsām etadvyatikarabhavatvāt prāyaśo 'naṅgīkārāc ca. tayoś caitaddoṣapratyanīkāḥ śleṣādiguṇā evārambhakāḥ. teṣv[219] atra saukumāryam ojaś ca dvayor apy asādhāraṇaḥ.←220) itare tu prāyaśaḥ sādhāraṇāḥ. (v. 48) nakhināṃ ca nadīnāṃ cety atropakrānta[221]rītyanirvāhasyāpi śabdavairasya[222] evopayujyamānatvād[223] uktarītibhañjakatvam eveti sarvam anākulam.

(I. 47cd) arthalabdhasya tu vacanaṃ na punaruktaṃ bhavati, kiṃ tu vyartham eveti. (I. 48a) tarhi punaruktād ekārthasya[224] ko bhedaḥ. tat padārthaviṣayam, idaṃ tu tātparyaviṣayam ity etāvān iti.

(I. 48b: v. 54) ārādvṛttir iti: ārācchabdo yadā[225] dūravācī tadā

draṣṭuṃ[226] na kṣamate na śaknotīty arthaḥ. yadā tv antikavācī tadā draṣṭuṃ[226] na kṣāmyati na sahata ity arthaḥ. tatrā[227]nuttamādi[228]śabdapratipādyayor[229] utkṛṣṭādipadārthayor virodha eva. iha[230] tv ārācchabdasya dūrasamīpadyotakatve 'pi na vākyārthayor[231] virodhaḥ; api tu saṃśaya eveti padadoṣād viruddhād[232] asya bhedaḥ.

(I. 48cd:v. 55) kārāviūna: kārayitvā[233] kṣauraṃ[234] grāmakūṭo (?)[235] maṅktvā[236] bhuṅktvā[237] ca, nakṣatratithivārāñ[238] jotiṣikaṃ praṣṭuṃ calitaḥ.[239]

(I. 49ab) jātyādyuktāv iti: nātra jātir alaṃkāraḥ. ādiśabdād vibhāvanādir api.[240] (v. 56) vivāhiūṇa: vivāhyātmānaṃ vadhūḥ śvāśuraṃ[241] bhavanam āndolikayā nīyamānā, roditi devaras[242] tāṃ saṃsthāpayati pārśvena vrajan.

(I. 49cd:v. 57) goṣpadapraṃ vavarṣa: goṣpadapūraṇaṃ yathā bhavati tathā vavarṣa.

(I. 50ab:v. 58) khāhītyādi: dantakhaṇḍitastanī mātā sutaṃ[243] kṣiptvā, viṣaṃ khāda, mūtraṃ piba, māryā nīyasva,[244] patatu te śirasi vajram iti śapati. mārīti śravaṇāt prāṇahāriṇī.

(I. 52cd) sādṛśya[245](?)dyotakasadbhāve 'pi tatra[246] viśiṣṭayoḥ sādṛśyaṃ na pratīyate. iha[247] tu kāntijāti[248]prasādānāṃ[249] pratīyamānatve 'pi vikasitapulakotkaratvasyā[250]bhidhīyamānatve 'pi ca nopamānopameyayoḥ[251] kaviprasiddhir ity asadṛśopamād aprasiddhopamasya[252] bhedaḥ.

(I. 53ab:v. 64) kolā iti: varāhā mustāṃ[253] khananti, gṛdhrāḥ kṣudramāṃsāni[254] khādanti; ulūkāḥ kākān ghnanti, kākā apy ulūkān bhīṣayante.

(Prose after v. 64) svarūpādyanabhidhānād iti: svarūpa[255]saṃsthānāvasthānātmakam iti. vakṣyati hy arthālaṃkāre[256] jātau — 'svarūpam āśrayo hetur iti tadbhedahetavaḥ'[257] iti. (260→vākyadoṣān[258] niralaṃkārād asya bhedam āha — saviśeṣaṇād iti. sa hi saviśeṣaṇatva[259]nirviśeṣaṇatvābhyāṃ bheda iti. ←260)

(I. 54-55:v. 66) akṣoṭanālikerāḍhyā[261] iti: akṣoṭa[262]nālikero nāma kāśmīrādiṣu prasiddhaḥ[263] svāduphalo drumaviśeṣaḥ.

(I. 56) kathaṃ yuktyādi virodhānām anumānavirodhatvam iti cet. yukter aucitya(?)[264]vitarkātmikāyā vyāptisahakāritvena,

(265→aucityasya pakṣadharmatāsahakāritvena, ←265)pratijñāyā anumānāvayavatvena cānumāna evāntarbhāvād iti. (v. 70) paṭṭāṃśukottarīyeṇa pāmaraḥ pāmaryāḥ[266] parimārṣṭi[267], atigurvanna[268]kumbhībhareṇa svedārdraṃ[269] vadanam.

(Prose after v. 74) bhinnagrāmarāgāṇām[270] iti: grāmabhedo hi ṣaḍjādi[271]svarāṇāṃ nyūnādhikabhāvenaiva bhavati. tena bhinnamārgatve pūrṇasaptasvaratvā[272]nupapattir iti. tadaṅgatvād[273] iti: kāmāṅgatvād ity arthaḥ.

(I. 58) evaṃ padānām iti: yady apy evaṃ te padavākyavākyārthānāṃ pratyekaṃ ṣoḍaśadoṣā uddiṣṭā lakṣitāś ca. tathāpy etāvanto na saṃbhavanti. keṣucid itareṣām antarbhāvāt. yathā — aprayuktanāmni[274] doṣe [taditareṣām][275] asamasthasya, anyārthe vyarthaikārthayoḥ[276] punarukte. evam anyatrāpy ūhyam.

maivaṃ. hetvābhāsavad upapatteḥ. yathā hi[277] — hetor vyāptasya pakṣadharmatāyā[278] pratītisiddhiḥ, tadviparyayo 'siddhir ity evam asiddhilakṣaṇākrāntatve 'py anaikāntikādīnām avāntaraprayojakabhedam āśritya pṛthagdūṣaṇatvasaṃbhavaḥ, tathehāpīti. evaṃ guṇālaṃkārayor api draṣṭavyam. evaṃ tarhi vākyadoṣābhidhāne 'pi vākyārthadoṣavat[279] padadoṣābhidhāne 'pi padārthadoṣā apy abhidhātavyāḥ.

tan na. na hi[280] vākyādiṣu svābhāviko 'sti doṣaḥ. api tu (281→vaktṛdvāreṇāyogyapadasamabhivyāhārādinā. ←281)tādṛśas tu padārthe[282] na saṃbhavati. vaktus tatrākiṃcitkaratvāt. yena tv apaśasta[283]-padārpaṇādinā kiṃcitkaratvasaṃbhavaḥ. tat padadoṣatvenodāhṛtaṃ prāk. ato na padārtheṣu pṛthag doṣābhidhānam iti.

(I. 59) alaṃkārebhyaḥ prathamaṃ guṇānām abhidheyatve[284] hetum āha — svalaṃkṛtam apīti.[285] atra guṇaśabdenaiva guṇyata[286] iti vyutpattyopasarjanatvāc ca śobhākāratve sati kāvyaśarīra[287]samavetadharmo[288] guṇaḥ. yathā varṇaujvalyādir iti sāmānyalakṣaṇam sūcitam.

(I. 60) atas tad vibhajate — trividhā iti.[289]

(I. 67) yan mṛdv iti(?): agāḍhānāṃ[290] prasphuṭānām unmiśrāṇāṃ ca varṇānāṃ bandhanirmāṇaṃ prati[291] yad vaiṣamyam, keṣucitpradeśeṣv agāḍhais[292] tato 'nyeṣu sphuṭais tato 'py anye-

ṣūnmiśrair bandha iti, tacchūnyatvam avaiṣamyam, āditaḥprabhṛty antaṃyāvad ekajātīyair eva nirmāṇam iti.

(I. 68cd: prose after v. 79) yāvad arītimatprayuktaṃ śleṣaviparyayarūpaṃ śaithilyaṃ pariharann āha —— atrāsarvakomalatve satīti.[293]

(I. 71b) nanv aurjityasya śleṣāt ko bhedaḥ? yatra śaithilyavirahamātraṃ sa śleṣaḥ. yatra varṇānām anyonyasminn anupraveśa iva tad aurjityam ity evaṃvidhaḥ.

(I. 72ab) suptiṅāṃ vyutpattiḥ, 'ākrośe nañyaniḥ' (*Pāṇ*. III. 3. 112) ityādiviśeṣa[294]lakṣaṇayogaḥ.

(v. 87) tasyājīvanir iti:[295] avamo 'dhamaḥ,[296] ājīvo jīvanopāyo[297] yasya so 'vamājīvaḥ.[298] tasyājīvanir ajīvitam astu. mājīvataḥ kutsitaṃ jīvatas[299] tasyājananir anutpattir eva vā bhūyāt. vṛthājanmanas tasya jantoḥ kim utpattyeti. na manyate, na saṃmanyate[300]. na manute, nāvabudhyate. nādhyeti, 'iksmaraṇe',[301] na smarati. na dhyāyati, na bhāvayati.

(I. 73ab: v. 89) kevalaṃ dadhatītyādi: sṛjatyādidhātavaḥ[302] kevalaṃ kartṛvācina eva pratyayān dadhati. stautis tu karma[303]vācina evety asyārthasya yat pratyāyanaṃ sa śabdānāṃ[304] bahiḥsaṃjalpaḥ[305]. punaḥ prakaraṇavaśāt tāvanmātreṇāparyavasitānāṃ[306] teṣām asya hareḥ sṛṣṭitvādikam[307] eva na sṛjyatvādikaṃ stutyatvam eva na stotṛtvam ity evaṃrūpasyārthāntarasya yat pratyāyanaṃ so 'ntaḥsaṃjalpa iti.

(I. 73c: v. 90) maulau dhārayety atra puṇḍarīkam ity ātapatram apy ucyate.

(I. 76ab: v. 96) gravṇetyādi:[308] mandaragirer grāvṇā[309] kiṃ na kṣatāsīti[310] praśnaḥ. nety etāvad uttaram. evam upary api neyam iti. tvadanugā tvadanucarī[311].

(I. 77ab: v. 98) kṣiprakramanaṃ kabalitā balirājalakṣmīḥ: purāṇapuruṣeṇa balināmno dānavasya rājalakṣmīs tribhiḥ kramaiḥ kabalitā. (313→ 'kramu pādavikṣepe'.[312] anena tu balināṃ bahūnāṃ rājñāṃ lakṣmīr nirastakramaṃ kabalitā, ←313) yugapad eva kabalitety arthaḥ.

(Prose after v. 98) ābhyāsikaḥ, abhyāse bhavaḥ[314]. vakṣyati hi 'mṛdvīkānālikerāmrapākādyāḥ pākabhaktayaḥ'[315] iti. mṛdvīkāpāko

'nta eva rasāvahaḥ. (316→[nālikera]pāka ādāv ante ca rasāvahaḥ. āmrapāka [ādau madhye 'nte ca rasāvahaḥ.]←316) etadvākyaṃ nālikerapākam ācakṣate. kutaḥ? sarvadaiva rasāvahatvād[317] iti.

(I. 83cd: prose after v. 111) nanu dīrghanidrāṃ vāñchatīty[318] ādau suśabdatā śabdaprakāratvāc chabdaguṇa ity āśaṅkyāha —— sā ceti. deva[vrata]vāñchitam arthaṃ[319] dāruṇaḥśabdaḥ sākṣād[320] bhodhayet. iha tv adāruṇe 'rthe śabdena[321] sākṣād bodhite, tasyā (tasya?) vāñchitatvāt tam atikramya[322] mumūrṣālakṣaṇo dāruṇo 'rthaḥ pratīyate[323]. tasmād dāruṇārtha[324]gamakasyaivārthasyādāruṇatvaguṇo na[325] śabdasyeti.

(I. 84cd: v. 113) strīṇāṃ[326] svabhāvajo vilāsaviśeṣaḥ kilakiñcitaṃ[327]. tac ca (328→smitaruditahasitānāṃ harṣād asakṛdekīkaraṇam. ←328)

(I. 85ab: v. 114) maitryāditi: maitrīkaruṇāmuditopekṣety evaṃ rūpāṇi cittasya parikarmāṇi.[329] kleśaprahāṇam: avidyāsmitārāgadveṣābhiniveśāḥ kleśāḥ, teṣāṃ prakarṣeṇa hānam[330], ātyantikaṃ tyāgam. labdhasabījayogāḥ:[331] yogasya sabījatve[332] dhyeyavastuviśeṣālambitvam. sattvapuruṣānyatayā khyātiḥ: prakṛtipuruṣayor vivekatvena[333] khyātir jñānam. tām api niroddhuṃ vāñchanti: nirvikalpaṃ samādhim abhilaṣyantīty[334] arthaḥ.

(I. 85c: v. 115) tatrāhaṃ tvatkucataṭe luṭheyam iti[335] tato 'rthasya[336] tadupodghātapratipādanena vistṛto vākyaniveśaḥ. iha tu kīrteḥ saptābdhigamanalakṣaṇo 'rtha eva kodaṇḍenety ārabhya vistṛta iti śabdavistarād arthavistarasya bhedaḥ.

(I. 86ab: v. 117) indur mūrdhnītyādi:[337] śivasya śailaduhituś ca dvayor api kāyaikatāyā[338] mūrdhni sthita induḥ stane[339] sthito nakhāṅkaś ca dvayaṃ[340] vakratvāt parasparam upamām[341] ālambamānam abhyudayaṃ[342] vo deyāt. yasya dvayasya yugapad evordhvadvāre[343] suṣumnāparyante[344] cintitena[345] hṛdi dhyātaḥ svarūpeṇa[346] cāta eva madhye dalatā bhagnavapuṣā[347] praṇavākṣareṇa lipirūpeṇa saṃvādaḥ sādṛśyam utprekṣyate. nāgarapraṇavalipir hi madhye bhagnatvād[348] bālendudvayaghaṭitena bhavati. sā ca dhyānavaśād yugapad evopary adhas cāvasthāpyamānā madhye truṭitevāsīd ity arthaḥ. indukalāvakranakhāṅkayoḥ[349] praṇavalakṣaṇenārthena saṃmitatvād artha[guṇa]sya śabdaguṇād bhedaḥ.

(I. 88ab) uktir nāmeti: svaḥ svīyo bhavyo[350] niṣpādyo 'rtho yadi bhaṅgyā[351] 'bhidhīyate[352] soktir[353] nāma. svaniṣpādyam artham yadi bhaṅgiviśeṣeṇa brūyāt soktir nāma guṇa ity arthaḥ.[354]

(v. 121) tvam evaṃ saundaryetyādi: tvam evaṃvidhasaundaryā, so 'pi ruciratāyāḥ paricitaḥ. kalānāṃ sīmānam[354] iha jagati kevalaṃ yuvām eva bhajataḥ[355]. tasmād yuvayor dvandvam api daivavaśāt parasparasaṃvādakam[356] ity etāval labdham. yad ataḥ śeṣam[357] asmad abhīṣṭaṃ yuvayor ghaṭanaṃ tatsampattiś ca yadi syāt, tadānīm iha jagati guṇitayā[358] jitaṃ syān netaratheti.

(I. 88:v. 122) tvadvaktretyādi: ete vidvāṃsaḥ, eṣāṃ viduṣām, iyaṃ[359] tvadīyā lakṣmīḥ, enāṃ[360] tvadīyāṃ lakṣmīm, tāṃ[361] pratirājakalakṣmīm, sā pratirājakalakṣmīḥ.

(Prose after v. 122) prabhūta iti(?):[362] viduṣāṃ dāridryaṃ tvayā ca teṣu svīyalakṣmīsamarpaṇaṃ tava tasyām anādaraṃ pratibhaṭasampadi tava prārthanaṃ tasyās tvayy eva jhaṭity āgamanaṃ ca yad idaṃ dṛśyate tad idaṃ nirmāṇasamaye tvad[363]vaktrenduṃ vilokya kāntyatiśayena[364] vā nivāsakamalamukuladalanabhayena vā(?)[365] vyākulacetaso vidhātus tvayi ca vidvatsu ca nikṣeptum adhyavasitāyā lakṣmiyā nikṣepasamaye sthānaviparyāso jātaḥ, tatkṛtam ity utprekṣyata iti piṇḍārthaḥ. nanūbhayālaṃkāravad ubhayaguṇāḥ kiṃ noktāḥ?——asaṃbhavāt. samādhyādiṣu saṃbhava iti cet——na. tatrālaṃkāradaśāyāṃ[367] samādhyuktir ity *ukti*śabdādhikyena[368] vicitrāthe vicitraśabdanyāsarūpasyobhayālaṃkāratvasya vivakṣitatvāt. guṇadaśāyāṃ[369] tuśabdārthayor guṇatvasya[370]vyavasthitatvenāvivakṣitatvād[371]iti.

(I. 89) padādyāśriteti: padavākyavākyārthānāṃ doṣāṇām eva satām anyānukaraṇādiṣu[372] ye guṇatvāpattaye bhavanti, te 'tra[373] doṣaguṇā[374] vyapadiśyanta[375] iti.

(I. 90) trividhā apy iti: ye padādyāśritā doṣās te trividhā api pratyekaṃ caturviṃśatidhā kṛtvā yathā budhair bhūyo[376] guṇatvena proktāḥ[377], tathāsmābhiḥ pravibhajyocyata iti.

(I. 91) mliṣṭaṃ nāma:[378] 'kṣubdhasvānta-' (*Pāṇ.* VIII. 2. 18) ityādinā sūtre[379] nipātanād asphuṭākṣaro 'paśabdhaḥ, mlecchitaṃ

tu sphuṭākṣaram[380].

(v. 123) tatra huṃ hv iti kaṇṭhavartino dhvaner anukaraṇam. (381→mety asakaloccāraṇam. asya sthūloccāraṇam mamameti. ←381)

(v. 124) divam ityādi: (acīkamata bhāṣiṇo)[382] divaṃ vimānair yānti. acīkamata bhāṣiṇas tu (383→patkāṣiṇaḥ pādakaṣaṇaśīlā yānti. ←383) padbhyāṃ yāntīti yāvat. ye punar vacantīti prayoktāras te padbhyām api na yāntīty arthaḥ.

(I. 92) durvacakaṃ durvācakaṃ[384] duḥkhoccāraṇīyam ity arthaḥ.

(v. 125) nāṣṭrā[385] ityādi: nāśayantīti nāṣṭrāḥ, rākṣasādayas te. tvāṣṭrārirāṣṭre, indraloke.[386] na, na santi. bhrāṣṭre bharjanapātre[387]. adaṃṣṭriṇaḥ, daṃṣṭrārahitāḥ. dhārtarāṣṭrāḥ, asitacañcucaraṇā haṃsāḥ. uṣṭriṇaḥ, uṣṭravantaḥ. sarvatra neti saṃbandhaḥ.

(I. 94: v. 128) khātaya ityādi: khātayaḥ kṣudraghaṇṭikāḥ[388]. kani[389] kanye. kālyate[390] 'neneti kāle pāde. sphātayaḥ,[391] vibhūtayaḥ. sphārhavalgavaḥ,[392] sphātyarha[393]madhuraśabdāḥ, bāhulyārhamadhuraśabdā[394] ity arthaḥ. candre, āhlādakare. vāyavas[395] tananaśīlāḥ prāṇāḥ. dhāriṇaḥ sthāyinaḥ. he kanya evaṃbhūte tvatpāde prabhūtamadhuraśabdāḥ[396] kṣudraghaṇṭikā[397] vibhūtayo bhavanti yataḥ, ata ete mama prāṇāḥ sthāyino[398] bhavantīty arthaḥ.

(I. 96: v. 130) raktavaiṇikahatādharatantrī[399] maṇḍalakvaṇitacāru: vaiṇikair vīṇājīvibhir hatānām ekaviṃśatitantrīṇāṃ madhye 'dharāsthitānāṃ saptānāṃ tantrīṇāṃ yan maṇḍalaṃ tasya raktakvaṇitavac cāru yathā bhavati tathety arthaḥ.

(I. 97) tadvidyasaṃbhāṣāyām iti: sā vidyā yeṣāṃ te tadvidyāḥ[400], taiḥ saha saṃbhāṣāyām ity arthaḥ.

(v. 131) aṅgaskandhānāṃ pañcakam[401] iti: karmaṇām[402] ārambhopāyaḥ, puruṣadravyasampat, vinipātapratīkāraḥ, deśakālavibhāgaḥ, kāryasiddhiś cety aṅgānāṃ pañcakam[403]. rūpavedanāvijñānasaṃjñāsaṃskārāṇāṃ pañcakaṃ skandhapañcakam.

(I. 99: v. 133) amhārisā[404] ityādi: asmādṛśā api kavayaḥ kavayo hari[candra?]pramukhāś ca,[405] maṇḍūkamarkaṭāv[406] api bhavanti[407] harisarpasiṃhāv api. iti.[408]

(I. 100: v. 134) (409→moru kalāve jaṃ vahaï taha ṇāmaha sarisa-

ṇāu,←409)(410→ussīsāpāantagaü aṇuṇattihiṃ jaṇu ṇāu.←410) —— mayūraḥ kakāpe yad vahati tasya nāmnaḥ sadṛśanāmā[411] bhavati. (412→anunaktaṃ naur iva ca bhavati.←412) katham ity atra 'ussīsāpāantagaü'[413] iti śleṣeṇārpita[414]tulyadharmaḥ. naur hy[415] anunaktam ucchīrṣāṇām unmastakānām apām antargato[416] bhavati. ayaṃ cocchiraso viṣṇoḥ pādasya[417] gaganasyānunaktam antagataḥ[418] paryantagato bhavati. ko 'sāv iti praśnaḥ, candra ity uttaram[419] iti.

(I. 102) tathāvidhābhidhāne[420] viruddhavivakṣayaivā[421]bhidhāne.

(Prose after v. 136) saṃdhyarthavigrahārthe: saruṣo bhavato mānanām iti samdhau, sa caidyo[422] ruṣo mānanām iti vigrahe.

(I. 104: v. 138) uttāla[423]tallasphuṭitapuṭakinībandhavaḥ: utsthala[424]palvalavikasitasarojinī[425]paricitāḥ.

(I. 105) saṃvīta[m], devatā[426]māhātmyabhāvanātiraskṛtam. guptam, arthadvayavācitve 'py[427] anyārthaprasiddhyātiśaya[428]cchannam. lakṣitam, anyatra vācyavattayaiva[429] rūḍham. (v. 144) catuṣkaṃ catuḥstambhaṃ maṇḍapam[430]. ārātrikaṃ nīrājanam. (v. 148) gaṇḍaḥ piṭakābhedo 'pi. (v. 149) vipūyaraśanāvantaḥ, muñjamayaraśanāvantaḥ. 'vipūyavinīyajityā muñjakalkahaliṣu' (*Pāṇ*. III. 1. 117) iti nipātanāt. dvijapogaṇḍakāḥ,[431] dvijakumārāḥ. saṃvītatvāder[432] upalakṣaṇatvam[433] ācāryābhimatam[434] ity ubhayam āheti.

(I. 106) āśrayasaṃbandham[435] āśrayasyopamānasyaucityam[436].

(I. 107) saṃniveśaviśeṣaḥ[437], gumphasyākṛtiviśeṣaḥ.

(I. 108) nanu doṣāḥ padavākyavākyārthānām pratyekaṃ ṣoḍaśaiva, kathaṃ doṣāguṇāś caturviṃsatis tatrāha[438] —— aślilāder iti.

(I. 111: prose after v. 152) saṃbandhamātravivakṣāyāṃ kartṛtvaṃ karmatvaṃ vānādṛtyety arthaḥ.

śāstramāhātmyeti:[439] mahattvād vyākaraṇa[440]śāstrasya tat sāmastyena draṣṭum aśaktacetasām evamādikam apabhāṣaṇavat pratibhāti, na tu vastutas tatheti.

(Stanza below I. 112) ādyantāv iti: iha hi bandhutyāgādiṣu triṣv api dvāv āyatakleśāv ekaḥ kṣaṇikajvara ity etāvad eva

yadi[441] brūyāt, tadānīm āyatakleśatvakṣaṇikajvaratvayor yogyatayā prathamatṛtīyau[442] madhyamaś ca pratisaṃbandhitvena[443] sphurato 'pi yathāsaṃkhyātmaka[444]kramalaṅghanena saṃdihyeran. anena tv ādyantau madhyama[445] ity evaṃ pratisaṃbandhino niṣkṛṣya nirdiśatā sa saṃdeho nirastaḥ. tena śabdasya[446] kramasya laṅghane 'pi na doṣaḥ. evam abhyarhitatvenā[447]yatakleśayoḥ prathamābhidhānayogyatve 'pi tathānabhidhānād arthakramalaṅghanenāpi saṃdehaḥ prasajan niṣkarṣaṇahetum ādyantamadhyamapadaṃ prayuñjānaiḥ[448] parihṛta *iti*. nanu bandhu[449]-tyāgadeśatyāgābhyāṃ tanutyāgasyaiva garīyastvād abhyarhitatvam[450] ity āśaṃkyāha — vaktur iti.[451]

(I. 113:v. 153) abheṭ, apagata[453]nakṣatranātharaśmi[454]. nageḍje[455] girirājatanaye. khaṃ nabhaḥ. apograbhograrugdhruḍabhram,[456] apagataugrye prabhogra[457]kiraṇadrohimeghaḥ.[458] abruṇmukhi,[459] vārijānane[460]. sadhryak[461] samīpagā. edhi bhava. naḥ, asmākam.

(I. 116) kramena vyutkramenaveti: kramavatāṃ prāti[462]lomyenābhidhānaṃ kramena[463] vyutkramaḥ. tathāvidhasyāpi kramasyānādareṇābhidhānaṃ vyutkrameṇa vyutkrama iti[464]. (v. 157) jugupsata smeti:[465] daśarathaśaranihatasya tajjugupsato maharṣisūnoḥ kaṇṭhaṃ nigṛhṇantaḥ[466] prāṇā aduṣṭabhāvam akṣatasādhu vṛttam enam evaṃ[467] mā sma jugupsateti tadvāco rundhanti [468] vety arthaḥ.

(I. 118:v. 159) rājānaṃ dṛṣṭvā grāmyo nāgarikaṃ pṛcchati — hā to jo jjaladeu[469] iti. eṣa[470] kiṃ rājā yo[471] jaladeva ity arthaḥ. uttaram[472] — naiveti. kas tarhy asāv ity atra sa evāha — madanaḥ sākṣād ayaṃ bhūtala iti. punaḥ pṛcchati — tat kiṃ dīsaī saccam[473] iti. tarhi kiṃ sa dṛśyate satyam ity arthaḥ. kim iti na dṛśyata ity atra sa evāha—[ā] hatavapuḥ[474] kāmaḥ kila śrūyata iti. ā ity ākṣepe.[475] kileti prasiddhau. uttaram — e dūe kialeu bhūtapatinā[476] gaurīvivāhotsava iti. (477→gaurīvivāhotsava etad dvitīyaṃ bhūtapatinā kṛtam←477) ity arthaḥ. punaḥ pṛcchati — ese sacca ji bollu[478] (?) iti. eṣa kiṃ sa eva, brūhīty arthaḥ. uttaram[479] — hasta[480]kaṭakaḥ kiṃ[481] darpaṇekṣyata iti. kiṃvacanena bhavān eva rūpātiśayaṃ paśyan sa iti niśceṣyatī-

ty[482] arthaḥ.

(Prose after v. 159) grāmyaiḥ prakṛtisthair veti: uktaṃ hi prakṛtisthagrāmyādibhedo deśato 'vasthātaś ceti.[483] tena phalato na bhedaḥ. tam anujighṛkṣuḥ: grāmyam anujighṛkṣuḥ, saṃpratipanna[ṃ] pratipitsur[484] iti buddhyā. savakroktīti:[485] manuṣyatvaṃ pratyākhyāya madanatvavidhānāt. āhita[486]pratibhaḥ: āhita[486] tadupālambho[487]citamadanadahanaviṣayapratibhaḥ. pūrvapadānurodhāt: svoktārdha[488]prākṛtapadānurodhāt. jñātatatprāvīṇyaḥ:[489] upālambhasamarthaṃ pratibhāvattvaṃ jñātvā padānurodhāt. ślokasamāpteḥ pādasya taduttarasya cānurodhād iti: ślokasamāptiṃ pādāntam uttaraṃ cānurudhyeti. anurodhahetuś cottarāpekṣitvam iti. jitakāśitvāt[490] svokti[491]nirvāhāt.

(I. 120:v. 163) prājyetyādi: prājyaprabhavaḥ, bhūriprabhāvaḥ; prabhavo[492] dharmasya, utpattisthānaṃ[493] dharmasya; astarajastamāḥ, kṣipte rajastamasī yena saḥ[494]; muktātmā, muktāntarātmā[495]; nemiḥ, nemināmā jinaḥ; asmabhyaṃ śivaṃ dadatām. śabvikaraṇo[496] (499→'yaṃ dānārtho dadātir ekavacanāntaḥ, bhadraṃ vitaratu. evam api jinā vaḥ śivaṃ dadatām. śluvikaraṇo dānārtho dadātir bahuvacanāntaḥ. apiḥ samuccaye. ******[497] tad anye 'pi jinā yuṣmabhyaṃ bhadraṃ vitarantu[498]. kīdṛśāḥ? ←499) —— prājyaprabhāḥ, bhūritejasaḥ; prabhavo[500] dharmasya, nirvāhakā dharmasya; astarajastamāḥ, atiśayena prakṣiptarajastamāḥ[501]; muktātmānaḥ,[502] muktāntarātmānaḥ; iti.

naitad[503] bhinnavacanodāharaṇam. dyotakasyevasya[504] tulyadharmāṇāṃ ca prabhāvāt[505]. kiṃ tu śleṣasyaiva[506]. tatrāha —— naitad iti.[507] *iva*sya samuccayārthena*api*śabdena tulyadharmāṇāṃ 'prājyaprabhāvāḥ, prabhava' ityādibhir vacanaśleṣaiś ca viṣayāpahārāt, apahṛta[508]viṣayatvāt, kṛtaprayojanatvād ity arthaḥ.

(509→nanu yan nidarśitaṃ←509) luptopamodāharaṇe —— komalāpāṭalau[510] ityādi, etad api śleṣaḥ[511] kasmān na prabhavatīti paricodya śleṣādīnāṃ vyavasthāpayati —— nanv ityādinā. yatra dvayoḥ sadṛśayos tantreṇopādānaṃ sa śleṣaḥ.[512] yathā satpathetyādi[513]. yatra sadṛśāt[514] sadṛśāntarasya pratipattis tad upamānaṃ. yathā ——

'tāṃ rohiṇīṃ vijānīhi jyotiṣāṃ atra maṇḍale,
niveśas tārakāṇāṃ yaḥ śakaṭākāram āśritaḥ.'[515]

yatra dvayoḥ[516] sādṛśyam abhidhīyate[(517→] vā sopamā[←517)]. yathā — 'mukham indusundaraṃ te bisakisalayakomale bhujālatike, jaghanasthalī ca sundari tava śailaśilāviśāleyam.'[518] iti. yathā 'candasarisaṃ'[519] ityādi.

alaṃkārāntareṣu liṅgavacanabhedaḥ kiṃ nāsty eva. tatrāha— upalakṣaṇaṃ caitad iti. hetum āha — [(520→]tasyeti. tarhi kim artham upamāyām udāhriyate. tatrāha[←520)] — kevalam iti. sādṛśyam eva vacanabhaṅgibhedenābhidhīyamānaṃ[521] tattadalaṃkāratayā pratibhāsata[522] iti yan mataṃ tad avalambya kevalam upamāyām udāhriyate. na tūpamāmātra[523]gatatvād ity arthaḥ.

(I. 122: prose after v. 165) yadi vopamāna iti: upamānagatair dharmair upameya[524] gatānāṃ dharmāṇāṃ yad udghāṭanam[525] udbodhanaṃ[526] tadrūpad anumānād[527] ity arthaḥ.

(I. 123) yadā tīvraprayatneneti: tīvreṇoccāraṇena[528] prayatnena drutoccāraṇeneti yāvat. (v. 166) jaha ṇhāuṃ:[529] yathā snātum avatīrṇe tvayi tasyābhyutthitaṃ[530] bhavaty ullasitam aṃśukārdham, tathā tasmin snāto 'si tvaṃ[531] sā ca godānadītīrthe.

(I. 124:prose after v. 167) atra pādatraya[532] iti: mandākrāntāyāḥ pāde[533] 'samudra-rtu-loka'[534] iti vacanāc caturthasya varṇasya[535] tataḥ ṣaṣṭhasya tataḥ saptamasya ca[536] sthāne yatau[537] kartavyāyām atra prathamatṛtīyātmakapādadvaye[538] pañcamasthāne sā kṛtā, caturthapāde tu daśamasthāne kartavyāyām tatra kevala *i*-kāro nikṣiptaḥ, ekādaśasthāne tu yatiḥ kṛtā.
tenāsti yatibhraṃśaḥ[539]. tathāpi svarasaṃdhikṛtatvād dhātunāmnoḥ[540] śarīrabhedābhāvāc[541] ca na doṣatvam. tad āha — svarasaṃdhīti.
nanu doṣa[542] eva. apadatvāt. padāvasāne viratir hi yatiḥ. tatrāha — lupta iti. yathā rājetyādau padāntasya[543] *na*-kārāder lope kṛte 'pi[544] śeṣasya nāpadatvam. evaṃ saṃdhirūpeṇa vikāre kṛte 'pi[545] pūrvasya[546] nāpadatvaṃ[547] bhavantīty arthaḥ.

(I. 125:v. 168) tathāpīyam iti: sādhāraṇaparimāṇavācinaṃ[548] mātracaṃ hitvā(?)[549] tadekasūtra[550]sthasya niyatordhvaparimāṇavācino daghnacaḥ[551] prayogavaiśiṣṭye(?)[552] saty apīty arthaḥ.

(Illust. below I. 128) nyakṣeṇa kārtsnyena.

(I. 129:v. 171) yāśriteti: yā pāvanatayāśritā[553], yā yātanasya

duḥkhasya cchedanī[554], yā ca dhiyā yācanīyā[555], yā ca māyārūpā, śriyā saṃpadā saṃśritā[556] mā[557] sā jagati lakṣmīr ity arthaḥ.[558] tad etad ākāracitram aṣṭadalapadmam[559]. tasmād aprasādo na doṣa eveti. etac ca prastārasamaye darśayiṣyate.

(I. 130: prose after v. 172) dahatv[560] ityādīnām iti śabdena dahatu[561], moṭayatu[562], ucchinattu, unmūlayatu, rujatv ity eteṣāṃ grahaṇam.

(I. 138: prose after v. 180) tasya viśeṣānabhidhāyakatve[563] 'pīti: na hi 'parimuṣitaratnaṃ[564] tribhuvanaṃ nirālokaṃ [lokaṃ] jagajjīrṇāraṇyam' ity eteṣām api śrautārthe[565] tātparyam, api tu niḥsāratāyām. sā ca pūrveṇaiva pratipāditeti kim ebhis tadatiriktaviśeṣāpratipādakair iti.

(I. 139) saṃśayāyaiveti: saṃśayam eva prayojanam abhipretyeti.

(Prose after v. 181) srastarakaṃ śayanam.

(I. 140) citrahetāv iti: prākkāryaprabhṛtiś[566] citrahetuvikāre(?)[567] vakṣyatīti.

(v. 182) paścāt paryasyeti: paścād udīrṇaṃ candramaṇḍalaṃ prāgevodīrṇo rāga[568]sāgara iti ca.

(I. 181: prose after v. 183) atropamānānīti[569]: 'roṣasvādur, āśleṣakrūra' ity atra kārīṣāgnes[570] tuṣāra[571]samīraṇasya ca[572] yāv[573] upamānavācinau yathoktaroṣāśleṣaśabdau tau[574] sāmānyasya tulyadharmasya vacanābhyāṃ svādukrūraśabdābhyām 'upamānāni sāmānyavacanair' (*Pāṇ.* II. 1. 55) iti samastau[575]. uttaratra tu samāsaṃ vihāya, *iva*śabdaś *caupamyam*iti[576] taddhitaś ca kṛtaḥ. ato 'tra rīti[577]bhaṅgaḥ, tathāpī[578]vaśabdataddhitayoḥ pūrvārdhagatasamāsavyākhyāparatvān na doṣatvam iti. yadapekṣayā 'syātimātratvaṃ tatpradarśana[579]puraḥsaram etan[580] nirvakti.

(I. 143, 144) kāntam iti: laukikārthābhidhāyi yaḥ[581] kāntaṃ tad upekṣāṃ kṛtvā(?)[582] **** darśayati —— athānatimātram iti.[583]

(I. 145: v. 188) yad veti: alpaiḥ kleśair na parikṣīyase[584], kleśaṃ sahasa[585] ity arthaḥ.

(Prose after v. 188) viruddha[586]lakṣaṇayeti: atra viṣabhojanapravṛtti[587]vacanaṃ tadvirodhini nāyake viśvāsanivṛttiṃ[588] lakṣayatīti.

(I. 149: prose after v. 192) vyatirekopapādakatvād iti: yathā malimlucāḥ pareṣu cchalād apakurvanti, na tathā[589] mahaujasa iti vyatirekaḥ.

(I. 150: prose after v. 193) asyāprasiddhopamātvadūṣaṇatve 'pīti: [590] udgarbhatve ramaṇopamardāsaṃbhavād aprasiddhatvam iti.

(I. 158) yuvater iveti: yuvatirūpam iva guṇavatkāvyaṃ svadate[591], guṇavad apy alaṃkārayuktaṃ ced atīva svadata ity arthaḥ.

(I. 159) yady alaṃkārayuktam atīva svadate, tarhy alaṃkārā eva santu, kiṃ guṇair ity atrāha — yadīti.

(I. 160) guṇavattve tv asty eva[592] saubhāgyam[593] alaṃkārāṇām ity āha — dīrghāpāṅgam iti. yad vā pūrvoktopapādanam etad iti.

iti bhaṭṭanarasiṃhakṛtāyāṃ sarasvatīkaṇṭhābharaṇavyākhyāyāṃ prathamaḥ paricchedaḥ.

Variant Readings and Related Notes

1) T. Venkatacharya quotes the reading *amburuhodbhūtaiḥ* from the Triennial Catalogue of Madras Govt. Oriental MSS. Library in his ed. of *Daśarūpaka*, Intro. p. lxvi, n. 20.

2) **T** vande tan.

3) **T** mahatsarasvatyāḥ.

4) **M** omits *yāvad abhiyogabodhaṃ vyā-*.

5) **M** ārapsitasya; **T** prārīpsitasya.

6a) Gap: **M** abhimatābhyu……; **T** ahitābhyu……

6b) The number of the *Kārikā* in **K. M.**

7) **T** anakṣara-.

8) **T** āśrayamāṇām.

9) **T** catuṣṭaye.

10) **T** omits *vāgdevīm*.

11) After *vāgdevīm*: **M** upāsmaha iti kecit. asti tasyāḥ sūkṣmādibhedaḥ; **T** sūkṣmādibhedenopalakṣitam āspadacatuṣṭayaṃ sūkṣmāpaśyantīmadhyamām upāsmaha ity arthaḥ. sūkṣmādibhedenopalakṣitam āspa[da]catuṣṭayaṃ yasyās tām upāsmaha iti kecit. asti ca tasyāḥ sūkṣmādibhedaḥ.

12a) **M** sāravatvāntareṇa.

12b) mūlādhāra —— parā vāk; nābhi —— paśyantī; hṛdaya —— madhyamā; kaṇṭha —— vaikharī. Cf. André Padoux, *Recherches sur la symbolique et l' énergie de la parole*, Paris, 1963 (pp.116-117, 122-124).

13) **M** -cchanna-.

14) **M** -sphuratā-.

15) **M** -vibhāgāt kramatā.

16) **M** -varṇapādapā-; **T** -varṇavākya-.

17) Cf. *Vṛtti* ad *VP*. I. 134 (p.219):

sthāneṣu vidhṛte vāyau kṛtavarṇaparigrahā,
vaikharī vāk prayoktṝṇāṃ prāṇavṛttinibandhanā.
kevalam buddhyupādānā kramarūpānupātinī,
prāṇavṛttim atikramya madhyamā vāk pravartate.
avibhāgā tu paśyantī sarvataḥ saṃhṛtakramā,
svarūpajyotir evāntaḥ sūkṣmā vāganapāyinī.

18) **M** avibhāgāt tu paśyantī; omitted in **T**.

19) This line is not found in the ed. of the *VP*. *Vṛtti*.

20) **T** -saṃbandhān.

21) **T** upapādeyānāṃ.

22) **M** tallakṣaṇayukta-.

23) **M** saṃbandha-.

24) **T** hetumad-.

25) **M** doṣasāmānyaṃ.

26a) **M** sahṛdayodbījakatvaṃ; **T** sahṛdayahṛdayodvekatvaṃ. Cf. *Ratn*. sahṛdayodvejakatvena hi doṣatā; *KĀ*. II.51 yatrodvego na dhīmatām —— quoted by Dr. Raghavan in his *Śṛ. Pra.*, pp.214, 226.

26b) 'v.2' etc. indicates the number of the illustrative verse in **K. M.**

27) **T** liṅi.

28) **M** ······vabhāvam.

29) *Dhātupāṭha*. **M** sasti sa svapne; **T** sa ṣa svapne.

30) Found in the *Mādhavīyā Dhātuvṛtti*, p.87, 1.7.

31) **T** karakaṃ.

32) **M** kaṃ śa; **T** kaṃśapratyayaḥ.

33) **M** sukham asmin nāsti; **T** sukham astī.

34) **M** omits *ca*.

35) *Dhātupāṭha*. **M** ghṛṣa kṣaraṇadyotanayoḥ; **T** ghṛ kṣaraṇadyotanayoḥ.

36) **M** apramṛṣṭāḥ.

37) **M** *paruṣā* for *aśrutiparuṣāḥ*.

38) **M** aprāyāgasya; **T** prāyāgasya.
39) **M** rūpā……
40) **T** adds *satyaṃ* before *tathāpy*.
41) **T** ākṛtigaṇapadaprayuktatayā.
42) **T** asya.
43) **A, B.** pophullinīpaḥ.
44) *Dhātupāṭha.*
45) **M, T** anarthakānīti.
46) i.e. *ca* etc.
47) **M** omits *yato ni-*.
48) **T** tasmiṃś cid.
49) **M** niyamo.
50) **M** a……tvam.
51) **M** omits *-vedanā-*.
52) **M** adds *saṃjñā* after *iti*.
53) i.e. in v.6 (apuṣṭārthe).
54) **T** nābhiṣṭha-.
55) **M** -dvāreṇa tadabhimāne.
56) **M** dṛśabhuja.
57) i.e. in v.9 (kliṣṭe).
58) **M** vivakṣitaprasiddhi……
59) **M** kliṣṭavyāpuṣṭārthabhedaḥ; **T** kliṣṭavyāpuṣṭārthāt bhedaḥ.
60) i.e. asamarthe (I. 10ab).
61) **T** tatrābhihitam ity arthaḥ.
62) **T** adds *bheda-* before *prasiddhiḥ*.
63) **M** śāyā gavi……; **T** yogavimātraṃ tu paraṃ.
64) i. e. gūḍhārthe.
65) i. e. in v. 9 (kliṣṭe).
66) **M** tatrāpiśabdena ya eva; T tatrāpiśabde nama eva.
67) **M** garutmadādīnāṃ; **T** marutmatādīnāṃ.
68) **T** pratipādakaḥ.
69) i. e. in v. 11 (neyārthe).
70) **M** -śabdaḥ paryāyasya; **T** -śabdaḥ payīyasya.
71) **T** subudhunnītābhidhānarṇapātve 'pi.
72) **M, T** sa eva.
73) **M, T** sa eveti.
74) **M** himābhety.
75) i. e. in v. 10 (gūḍhārthe).

76) **M** -hariśivayor.

77) i. e. in v. 12 (saṃdigdhe). **M** na; **T** iti.

78) **T** omits after *iha*.

79) **T** iti eveti.

80) i. e. viruddhe.

81) i. e. saṃdigdhe.

82) **M** sandigdhārthād.

83) **M** vosaṭṭakaṃdoṭṭāyitṛsamasva; **T** vosadīkandogdamogdādhitasakhe.

84) **M** *-vibhū*······ for *vibhrama*.

85) **M, T** vṛddhi-.

86) **K. M., A. B.** atrāślīlam.

87) **K. M., A. B.** bhānusutā-.

88) **T** prayogapradeśāt.

89) **M** prasāritajaṃvāsaśau.

90) **M** sreka-; **T** steka-.

91) **M** kaṭipradeśarūpaḥ.

92) **T** tatrasthānyagrodhaṃ.

93) **M** puruṣadhvajaiva.

94) After *-dhvaja iva*: **M** ······ [e]katām āpanno deva iveti. kāṭaḥ puruṣadhvajaḥ. tataḥ prāktanaḥ; **T** tataḥ pravāktanaḥ pravāho dvayor alayaka-(eka-?)tām āpanno deha iveti. kāṭaḥ puruṣadhvajaḥ.

95) **T** omits *rātrau*.

96) **T** sā sā.

97) **M** Corruption after *tvayi*: svanānāṃ.······ aśvendrānāṃ vanitā.

98) **M** eva.

99) **M, T** -mūrt[t]eḥ.

100) **T** kṣuṣādraṃ; cf. *Ratn.* p. 15: kathaṃ te dhanaṃ pelavaṃ komalam. svalpam iti yāvat.

101) **K. M.** pelabandhana[m]; **A. B.** pelavaṃ dhana[m].

102) **M** omits *kvacin*.

103) **M** makṣeṣka-.

104) **M** paṭa-.

105) After *-kṛto*: **T** adds *kathaṃ te kṣudraṃ dhanā*.

106) **T** vākyadoṣasyad.

107) **M** ya(ye) py.

108) **M** tathāpi hy.

109) **T** -nirūpaṇānapekṣo-.

110) **M** yad iha sandher api.

111) T narantara-.
112) M dṛṣṭa-.
113) M pikavākkāṭave.
114) T kokilasamandhinya.
115) T apaṭu-.
116) M kṛkāṭikāyā.
117) M bhaktaviśeṣa. cf. *Ratn.* p. 16: kheṭake grāme.
118) T bhaktam alaṃ.
119) M, T gulmāsādi.
120) M bhaktarūpam; T bhaktam alaṃ sūpaṃ.
121) M tasyāḥ.
122) T valabhyaḥ.
123) M omits *ca*.
124) T valābhi-.
125) M hele bhāsitasya; omitted in T.
126) M bhaktasūpetyādiḥ.
127) Found in *Kāsikā* ad *Pāṇ.* II. 2. 11 (p. 121.) cf. *SK.* 705.
128) M -śabdābhyā vṛttir api.
129) M saṅkrantanādīnām āptayo bhana; T after *sutānām*: āptayo 'bhavat.
130) T *bhaved* for *'bhavat*.
131) T anena.
132) M putra.
133) M tavāpāṇḍu······; T tavāpāṇṭarau.
134) M omits *gaṇḍau*.
135) T visṛjya.
136) T priyasudagregrasthita-.
137) M omits *smita-*.
138) T arcayatīty.
139) M pilakāpibhedo 'pi; T pilakābhedo 'pi.
140) M purīṣaṣṭuṃ·········mahādrumāḥ.
141) T omits *purīsaṃbandhinaḥ*.
142) M nanv etāvat sādhunāmānau.
143a) Raghavan suggests the reading: vākyadoṣau bhavata.
143b) T svābhāvikatvaṃ sādhutvam.
144) T -kṛtaḥ.
145) M abhyarhitatvena.
146) T -opādanārthasya.
147) T na saṃhitāyāṃ.

148) Cf. K. M. p. 20: asaṃhitayā vivakṣāmīty abhisaṃdhānaṃ visaṃdhiḥ; omitted by A. B. But cf. *Ratn.* : nanu yadi saṃdhikāryaṃ vaikalpikaṃ katham atra doṣa ity ata āha —— *na saṃhitām* iti.
Therefore I think that B. N.'s quotation is correct.

149) **T** yuktiyojanā.

150) **T** vākyapadam.

151) **M** āuddhiā; **T** āaṃjjhia; **K. M.** āujjaa (*Ratn.* āujjhia); **A. B.** āujjaa.

152) **T** ākṛṣṇa.

153) **T** bhartāpekṣamāṇānāṃ.

154) **T** ivākṛṣṇa.

155) **M** prahrīyate.

156) **M** taṅ.

157) **T** atyantaṃ nirūḍhaṃ.

158) **M** yami.

159) **M** yāmyaṃ.

160) **M** nagarodbhavaṃ.

161) **M**, **T** vibhāge.

162) **T** draṣṭavyam.

163) **M** atrāgrapūrvārdhaś ca; **T** atra pūrvārthasya.

164) **M** kanyāmanādi.

165) **M** selasuaā.

166) **M** śailasutārdham.

167) **M** śīrṣapratīṣṭabhaṅgaḥ; **T** śīrṣapratiṣṭabhaṅgaṃ.

168) **M** arītimaruti.

169) **M** corruption after *arītimad iti*: yadī tarhi……addhantaḥ dīti tatpadamimaditi.

170) **M** āsitetyādi.

171) **M** āsitā.

172) **M** tattūktayaḥ; **T** tat tuk tanayaḥ.

173) **M** adikṣit; omitted in **T**. **K. M.**, **A. B.** read *adricchit*.

174) **M** yaḥ; **T** ya.

175) **M** sarvāsināṃ.

176) *Dhātupāṭha.*

177) **M** jayaghnīmīṣṭe; **T** jeghniyiṣīṣṭa.

178) Cf. *Pāṇ.* III. 3. 173: āśiṣi liṅloṭau.

179) Raghavan suggests *-krūra-* for *-mayūra-*.

180) **T** bhavatā.

181) **M** -prayogaśrutyā; **T** -prayogaḥ śruty-.

182) **T** asyārthapratipattijanakatvāt.

183) **M** tajjanatvāc.

184) **M** anaṅgakam āmūrtam; **T** anaṅgakamūrttam.

185) **M** anabhyujjanāṃ janma sadṛkṣāṃkopalakṣaguḥ; **T** anabhyarjunābjamasadṛkṣāṅkāvalarkṣaguḥ.

186) **M** *-śceti-* for *-śveta-*.

187) **T** atra nātiprasiddhā-.

188) **M** nārthānta-.

189) **M** -tirastṛtā.

190) Cf. v.10. **T** -hariśabdamayās.

191) **M** ṅkāṅker; **T** kānte-.

192) **T** ati-.

193) **M** dīptirasatvam; cf. *Vām.* III. 1.14: dīptarasatvaṃ kāntiḥ. cf. also Raghavan's *Śṛ. Pra.* p.430.

194) **T** -tvāt dasyeva.

195) **T** omits *atra*.

196) Quotation from *Vām.* *Vṛtti* ad I.2.12. **M** -udbhavapadānīty.

197) **M** yadyuparyād.

198) **M** rasaṃ madhuraṃ.

199) **T** vāgvastunor.

200) **T** āsaktiḥ.

201) **M** apuṣṭānutkṛṣṭeti. This is not *pratīka*, but *anuvāda*; cf. *S.K.Ā.* : apuṣṭārthatvād anukṛṣṭa.

202) **T** audāryaṃ.

203) **T** kramaṇadāryasya.

204) **T** saṃhati-.

205) **T** adds *doṣāḥ* after *arthapradhānā[ḥ]*.

206) **T** taddoṣe śeṣvava.

207) **M** -karāṇāṃ.

208) **T** sandarbhaprādhānyam.

209) **M** -neyārthatvayāmyāṇām; **T** -neyārthatvāt grāmyāṇām.

210) **T** -viparyaviparyayeṣu.

211) **M** prasiddhā-.

212a) **T** tv ādyo; **M** adds *na* after *ādyau*.

212b) **T** omits *na*.

213) **T** arthāpekṣaṇaḥ.

214) **M** -nirvahitvāt.

215) **T** ubhayālakṣitatvam.

216) T mādhu atra.
217) T 'ty.
218) T tadviparyayādoṣatvam.
219) M te tv.
220) T omits after *evābhimate*.
221) M atropātta-.
222) T -vairasyā.
223) T -tvam.
224) T kin tu puraktadeḥ kāryasya.
225) M yathā.
226) T dṛṣṭuṃ.
227) i.e. in v.13 (viruddhe).
228) M -ānuktamādi-.
229) M -pratipādanayor.
230) i.e. in v.50.
231) T -tva vināvākagarthayo.
232) T padadoṣaviruddhād.
233) M kāratvā; T tārayitvā.
234) M kṣāraṃ.
235) M, T grāmavido. Cf. K.M. gāmaülo, A.B. gāmaūḍo: (*chāyā*) grāmapradhāno.
236) M maktatvā; T maṅkā.
237) T bhuṅkā.
238) T -titivāra-.
239) M dvautṛṣikaṃ bhraṣṭam calitaṃ.
240) M vibhāvanāndīr api; T vibhāvanādīparapīti.
241) M śvasuram.
242) T devaśabdas.
243) M mātarasutaṃ.
244) M mūtraṃ mayyāśrūyassva; T mūtraṃ piva māyā śrūyasva.
245) M, T ratyādyotaka-.
246) i.e. asadṛśopame (I.52ab).
247) i.e. v.63.
248) M -jātya-; T jāḍya.
249) Cf. v.63: 'kumudam iva mukhaṃ' —— kānti; 'gaur iva mahiṣaḥ' —— jāti; 'śaśīva kāvyam idam' —— prasāda.
250) M -oṅkuratvasyā-; T -otkaratvasvā-.
251) M, T -opameyatvayoḥ.

252) **M** -opamā aprasiddho vā 'sya.

253) **T** varāhamustāṃ.

254) **T** gṛndhrā māṃsāni. Cf. **K.M., A.B.** maüamaṃsāiṃ: (*chāyā*) mṛtakamāṃsāni. Perhaps original texts are different.

255) **T** svarūpam.

256) **M** arthālaṅkāro.

257) *S.K.Ā.* III. 6ab.

258) **M** -bhedān.

259) **M** viśeṣaṇatva-.

260) **T** omits after *tadbhedahetava iti.*

261) **M** ākṣveḍanālikerākā; **T** akṣveḍanālikerāṅka.

262) **M** ākṣveḍa-; **T** akṣoṭa-.

263) **T** prasiddha-.

264) **M, T** anugraha-. Raghavan suggests *anukūla-*.

265) **M** omits after *vyāptisahakāritvena.*

266) **T** pāmaryā.

267) Cf. **K.M., A.B.** paripusai: (*chāyā*) proñchati.

268) **T** atikurvanna-.

269) **T** svedardraṃ.

270) **K.M., A.B.** bhinnagrāmāṇām. But cf. *Ratn.* p. 49: bhinnagrāmarāgāṇām iti.

271) **M** yāmabhedo bhiṣagjāti-.

272) **T** -svararūpā-.

273) **K.M.** tadaṃśatvāt. But **A.B.**: tadaṅgatvāt!

274) **T** -nāmna-.

275) This may be added wrongly.

276) **M** asamarthasyānyārthaikārthayoḥ; **T** asamarthasyānyarthe varthaikārthayoḥ.

277) **T** tathā hi.

278) **T** -dharmayā.

279) **M** vā 'rthadoṣavat.

280) **M** tarhi.

281) **T** vaktradvāreṇa yogyapadam asamabhivyāhānādinā.

282) **M** omits *padārthe.*

283) **T** yena praśasta-.

284) **T** abhidhīyatve.

285) **K.M., A.B.** alaṃkṛtam api.

286) **T** guṇayata.

287) T omits *-śarīra-*.
288) M -samaveto dharmo.
289) T tat tridhā iti.
290) M yad gūḍheti gūḍhānāṃ; T yat gūḍheti gūḍhānāṃ.
291) M pratī-.
292) M, T gūḍhais.
293) K. M., A. B. atra sarvakomalatve 'sati.
294) T -viśeṣaṇa-.
295) M tasyājīvanam iti; T tasyājīvanīti.
296) M avama athama.
297) T ājīvanopāyo.
298) B. N.'s reading is *avamājīvasya*! His interpretation of this verse is much different from Ratn.'s.
299) M nīvitas; T jīvitas.
300) T samanyate.
301) *Dhātupāṭha.*
302) T -ādayo yāvataḥ.
303) T stautistutakarma-.
304) T sa śabdāṃ.
305) T bahiḥsajalpaḥ.
306) T -mātreṇa paryavasitānāṃ.
307) T sraṣṭatvādikam.
308) M romṇetyādi.
309) M -girer dyāvṇā; T-gire grāvṇa.
310) M kṣamāsīti.
311) T -anucara.
312) *Dhātupāṭha.* M kramṛ padavikṣepe.
313) T omits after *kramaiḥ kabalitā.*
314) M bhavataḥ.
315) *S. K. Ā.*, V. 124.
316) M āmrapāka ādāv ante ca rasāvahaḥ (:haplography); omitted in T. Cf. *S. K. Ā.*, V, p. 700: pākabhaktiṣu, ādāv asvādu, ante svādu mṛdvīkāpākaṃ……ādyantayoḥ svādu nārikelīpākaṃ……ādimadhyānteṣu svādu svādutaraṃ svādutamam ity āmrapākaṃ…. On *pāka*, cf. *KMī*. pp. 20-21, 54 & Trans. by Renou-Stchoupak, p. 77, fn. 71; *Pratāp.* p. 49 & Trans. by P. S. Filliozat, p. 47, n. 64; P. V. Kane, *HSP.* pp. 145, 384; S. K. De, *HSP.* II, pp. 240-242 & *Aesthetic*, pp. 21-22, 41-44; V. Raghavan, *Śṛ. Pra.* pp. 289-291 etc.
317) M -aivasāvahatvād.

318) **T** vājñātīti.

319) **M** devaṃ vāñchitam arthaṃ ; **T** bhaved evaṃ vājitam arthaṃ.

320) **T** adds *evaṃ* after *sākṣād*.

321) **T** 'rthaṃ śabde.

322) **M** itikramya.

323) **M** omits *pratīyate*.

324) **M** tasyādāruṇārtha-.

325) **T** -guṇena.

326) **M** omits *strīṇāṃ*.

327) **M, T** kilikiñcitaṃ.

328) Quoted from the *S. K. Ā.*, V:prose before v. 156: p. 619 (read *-hasitādīnāṃ* for *-hasitānāṃ*.)

329) **T** patikarmani.

330) **T** prakarpeṇa bhānam.

331) **M** sabījayogāḥ.

332) **T** sabījatvaṃ.

333) **M** vivekena.

334) **T** abhilakṣyatīty.

335) Cf. *S. K. Ā.*, I:prose after v. 91: katham ahaṃ tvatkucataṭe viluṭhāmīti.

336) **T** tenāto 'rthasya.

337) **M, T** indumūrdhanītyādi.

338) **M** kāryaikatāyā.

339) **T** industhāne.

340) **T** svayaṃ.

341) **T** upam.

342) **T** apy udayaṃ.

343) **T** -dvāri; omitted in **M**.

344) **M** -paryaṅke.

345) **M** cintitau.

346) **T** dhyātasvarūpeṇa.

347) **T** bhavapuruṣā.

348) **M** bhugnatvāt.

349) **T** -āṅgayoḥ.

350) **M, T** svasvīyyābhāvyo.

351) **T** yatibhaṅgyā.

352) **M** vidhiḥ svataḥ; **T** vidhīyate.

353) **M, T** svoktir.

354) **T** asīmānam.
355) **T** bhavataḥ.
356) **M** -saṃpādakam.
357) **M** yataḥ śleṣam.
358) **M** guṇatayā.
359) **M** yat.
360) **M, T** etāṃ.
361) **M** taṃ.
362) **M** prabhṛti; **T** prahutiḥ(?). Cf. **K. M.**, **A. B.** prabhūtasyā-.
363) **M** tad-.
364) **T** kāntyātiśayena.
365) **M** -mukuladalanavā; **T** -mukulanabhayena vā.
367) **T** -dayā.
368) **M** upaśabdādhi na; **T** uśabdādhikyena.
369) **M** guṇadaśāpyān.
370) **T** garaṇātvasya.
371) **T** -āpi vivakṣitatvād.
372) **M** anyādikaraṇādiṣu.
373) **T** te ca.
374) **M** pradoṣaguṇā.
375) **T** vyapadiśyata.
376) **T** yathāvidhaibhūyo.
377) **M** prakṛtās.
378) **M** śliṣṭan nāma.
379) **M** omits *sūtre.*
380) **T** sphuṭākṣaraḥ.
381) **M** [m]ety asyāsakaloccāraṇam. mama meti; **T** mety asya sthūloccāraṇaṃ mameti.
382) This may be wrong interpolation. The purport of this sentence is that ordinary men go to heaven by *vimānas.*
383) **T** patkāṣiṇaśīlā yānti.
384) **M** durvacanaṃ durvācakaṃ; **T** durvacana durvacaka.
385) The same reading as **A. B.**; cf. **K. M.** tvāṣṭrās (var. nāṣṭrā); *Hem. Viveka* p. 324: nāṃṣṭās.
386) **M** induloke.
387) **T** bharjanapāve.
388) **T** kṣudrakhaṇṭikāḥ.
389) **M** kaṇi.

390) **M** kālye te.

391) **M** svātayaḥ.

392) **M** svārhavat bhavaḥ.

393) **T** *-artha-* for *-arha-*.

394) **M** -śabda.

395) **M, T** tāyavaḥ. *KĀ.* III: vāyavo.

396) **T** prabhūtaḥ madhuśabdāṃ.

397) **T** kṣudrakhaṇṭikā.

398) **T** prāṇasthāyino.

399) **M** -hatāntādharutvastrī; **K. M., A. B.** -karāhatatantrī. Verse 399 is quoted from the *Śiśu.* X. 64 (read *-hatādharatantrī-* !)

400) **T** tadvidyaḥ.

401) **K. M., A. B.** aṅgaskandhapañcakam. Verse 131 is also quoted from the *Śiśu.* II. 28 (not mentioned in the *udāharaṇānukramaṇikā* of **K. M.**)

402) **T** karmāṇām.

403) **T** pañca-.

404) **M** ammārisā; **T** ahnārisā.

405) **M** hariṃjalaprabhṛtayo; **T** harimuñcalapramukhāś ca; cf. **K. M.** halibuḍḍhasāli-: (*chāyā*) harivṛddhaśāli-; **A. B.** haliaṃdahāla-: (*chāyā*) haricandrahāla-. About Haricandra, cf. *Gaüdavaho,* Intro., pp. CCXXXV-CCXXXVIII; Raghavn, *Śr. Pra.* p. 835; cf. also *KMī.* p. 55; *Harṣacarita* I. 4; (Hariuḍḍha=Harivṛddha) *Karpūramañjarī* (ed. Konow) p. 19.

406) **T** maṇḍūkamarkatāpi.

407) **M** bhavano; **T** vatī.

408) **M** hasisarpaliṅgāv asīti (or *-siṃhāv mi*).

409) The same reading as **A. B.** ;cf. **K. M.** *kalāveṇa* for *kalāve jaṃ*, *sariṇāu* for *sarisaṇāu*; **M** *jananaï* for *jaṃvahaï*, *saribhām* for *sarisaṇāu*; **T** *-ji* for *jaṃ*, *taaha* for *taha*, *ṇāma for ṇāmaha*, *sārisaṇāva* for *sarisaṇāu*.

410) **M** umāsīsāmāatagaü aṇuṇaṃtihiñ jaṇi ṇāu; **T** ūsīsāpāatagaü aṇuṇaṃtihi jaṇi ṇāva. **K. M.** *pāaṃtigaü*, **A. B.** *pāantigao* for *-pāantagaü*.

411) **T** sadṛśānāmā.

412) **T** omits after *-nāmā bhavati*.

413) **M** usīsāpaantagaü; **T** usīsā pāatagaü.

414) **M** śoṇitārpita-; **T** śleṣeṇātas.

415) **M** naurha; **T** nauhy.

416) **M** apam antargato; **T** apām antagato.

417) **M** pātasya na; **T** pātasya.

418) **M** antargataḥ.

419) **T** ukteram.

420) T tathāvidhāne; K. M., A. B. tathābhūtābhidhāne.
421) T -vilakṣayaivā-.
422) M, T sa caityo. Caidya= Śiśupāla.
423) M, T uttāna-.
424) M urasthala-; T utasthala-.
425) T -sarojanī-.
426) M saṃvītadevatā-; T saṃvītadevatāḥ.
427) T arthavācī te 'py.
428) M -prasiddhyatiśaya-; T -prasidhyatiśaya-.
429) T vācyavartayaiva.
430) T -stambhamaṇḍapaṃ.
431) M dvijavāgandhakāḥ; T dvijapomaṇḍakāḥ.
432) M, T saṃvidatvāder.
433) T upalakṣaṇam.
434) M ācāryatvābhimatam.
435) M -sondarya; T -saundaryam.
436) M -opamānaucityam.
437) K. M., A. B. sanniveśavaśāt; but *Bhām.* I. 54: saṃniveśaviśeṣāt.
438) T tam āha.
439) A. B. I. 112; no number in K. M.
440) M, T vākyakaraṇa-.
441) T etāvavadi.
442) T prathamas tṛtīyo.
443) T tatṛsaṃbandhitvena.
444) M yathāvyātmaka-.
445) T madhyamā,
446) M kauśābdasya.
447) T atyarhitatvenā-.
448) M ayuñjānaiḥ; T prayuñjānena.
449) M bandha-.
450) T abhyarhitam.
451) M vaktarīti.
452) M abhaṅgu; T abheṭagu.
453) M avagata-.
454) T -lakṣmī.
455) M geje; T ageḍje.
456) M apaugryabhaurundhredabhraṃ; T apugyabhaugrarudrāḍabhraṃ.
457) M, T prabhoga-.

458) **T** -drohī meghaḥ.

459) **M** avrasamukhi; **T** abrusanmukhī.

460) **M, T** virājanane. Raghavan suggests *vārijānane*.

461) **M** sadhyak.

462) **M** prati-.

463) **M** vyutkrameṇa.

464) **M** omits *iti*.

465) **M** jugupsāte smeti.

466) **T** nigṛhṛtaḥ.

467) **T** eva.

468) **M** rudhanti.

469) **M** hā dojoṃ jahadeu; **T** bhā do joṃ jaladeu.

470) **M** esa; **T** eṣa sa.

471) **M** jo; **T** jor.

472) **M** uktarū; **T** uktavan.

473) **M** tam kīdisadi sañcim; **T** taṃ kīdisādi sacim.

474) **M** tava vapuḥ; **T** hatavapuḥ.

475) **T** akṛtyākṣepe.

476) **M** edūje kiṃru esa rūpapatinā; **T** edūje kī esa rūpapatinā.

477) **M** etadvitīyaṃ rūpaṃ upapatinā kṛtam; **T** gaurīvivāhotsava etadvitīyam rūpaṃ rūpapatinā kṛtam.

478) **M** esa saṃcijjallu (?); **T** esī saṃcija puṃlu; **K.M.** eseṃ sacca ji bollu; **A.B.** ese saccujivollu.

479) **M** uttaṅgantu.

480) **M** omits *hasta-*.

481) **M** *kan-* for *kim-*.

482) **T** niṣceṣyata ity.

483) Cf. B.N. 's *Vyākhyā* on *S.K.Ā.*, I.24ab (prose after v.31).

484) **M** pratipatsur.

485) **M** svavakrokti; **T** svakroktīti.

486) **M, T** *āgata-* for *āhita-*.

487) **M** -upalambho-.

488) **M** -ārthā-.

489) **M** jñātatadīyo-; **T** jñātatatprāpīyo-.

490) **T** jitakāritvaṃ.

491) **T** svokta-.

492) **M** prabhāvo.

493) **M, T** -sthāna-.

494) **M** omits *saḥ*; **T** adds in the bracket, *prabhavo dharmasya nirvāhaka-dharmasya*, after *sa*.

495) **T** muktantarātmā.

496) **T** śavikara.

497) **M** neve(?).

498) **M** vikarantu.

499) **T** omits after *śa[b]vikara-*.

500) **M** prabhāvo.

501) **M** kṣiptarajastamasaḥ; **T** prakṣiptarajasaḥ.

502) Omitted in **M**.

503) **T** nanu naitat.

504) **M** -syevāsya.

505) **M**, **T** cāprabhāvat.

506) **M** ślokasyaiva. Verse 163 is quoted again in the *S.K.Ā.*, II: v.158 (p.224) as illust. of *sodbhedavacanaśleṣa*.

507) **T** nanv aitad iti.

508) **T** apacchata-.

509) **M** yan nirasaṃ.

510) *S.K.Ā.*, IV:v.12 (p.406).

511) **T** ślokaḥ.

512) Cf. *S.K.Ā.*, II.68.

513) Untraced source.

514) **M** sadṛśā-.

515) *S.K.Ā.*, III:v.165 (p.388), quoted from *Vām. vṛtti*, IV.2.7: *samūhas* (*S.K.Ā.*), *yas tanvi* (*Vām.*) for *niveśas*.

516) **M** omits *dvayoḥ*.

517) **M** somopapā.

518) *S.K.Ā.*, IV:v.1, quoted from *Rudraṭa* VIII.18. **M** reads *vikasitalaya-* for *bisakisalaya*.

519) *Pratīka* from the *S.K.Ā.*, IV:v.2, quoted from *Hāla* III.13 (Weber 213). **M** candrasarisam; **T** cadasīsam.

520) **T** omits after *helum āha*.

521) **M** -bhedānādhīyamānaṃ.

522) **M** pratibhāvatayā.

523) **T** na rūpamātra-.

524) **T** dharmarūpameya-.

525) **M**, **T** udghaṭṭanam.

526) **M** upabodhanaṃ.

527) **M** tadupamānād.

528) **M** tīvreṇoccāraṇa-.

529) M jahnatu.

530) Cf. **K. M.**, **A. B.** abbhantam (*chāyā*: ārdrībhūtam).

531) **M** omits *tvaṃ*.

532) **M**, **T** -dvaya.

533) **T** pade.

534) samudra=4, ṛtu=6, loka=7.

535) **T** caturthavarṇasya.

536) **T** omits *ca*.

537) **M** yato, **T** yate.

538) **M** -pādadvaya-.

539) **M** -bhaṅgah.

540) **M** -tvā nāmno; **T** -tvā nāmnoḥ.

541) **T** śarīrābhedabhāvāc.

542) **T** nanv adoṣa.

543) **M** pādāntasya.

544) **M** *vi-* for *'pi*.

545) **M** tu te 'pi.

546) **M** vipūrvasya.

547) **T** anāpadatvaṃ.

548) **M** -vāci.

549) **M** nāmnā rūcaṃ śrutvā; **T** mārucaṃ śrutvā.

550) i. e. *Pāṇ.* V. 2. 37; cf. *M. Bh.* II. 377, 378: quoted in the *Kāśikā* p. 506.

551) **M**, **T** daghnac-.

552) **M** prayogavaicārutye; **T** prayoge vaicastye. mātra=sādhāraṇa, daghna=viśiṣṭha.

553) **M** vāvadṛnatayāśritā; **T** pācanatayāśritā.

554) **M** cedanī.

555) **M** omits *yācanīyā*.

556) **M** saṃśrita; cf. **K. M.** stutā; **A. B.** saṃstutā.

557) Mā=Lakṣmī. Cf. folk etymology: Mādhava=Mā-pati (Viṣṇu).

558) B. N.'s reading is comparatively similar to **A. B.** than to **K. M.**

559) Cf. **K. M.**, Appendix p. 1. **T** aṣṭamadalaṃ padmaṃ.

560) **M** dahati.

561) **T** na dahatu.

562) **T** momdayad.

563) **M** tasya viśeṣānādhayakatve; **T** tasyāviśeṣānādhatārtheyakatve.

564) **M** -rattna-.

565) **T** śrautitārthe.

566) **M** -prabhṛti-.

567) **M, T** *c*itrahetutvaikāre; cf. citrahetu-alaṃkāra: *S. K. Ā.*, I. 16f.

568) **M** *rāhu-*, **T** *rāgaḥ* for rāga-.

569) **M, T** atropamānānati.

570) **M** kāriṣāmnes.

571) **T** *turā-* for *tuṣāra.*

572) **T** omits *ca.*

573) **M** yāvad.

574) **T** tā.

575) **T** samasto.

576) Cf. *S. K. Ā.* : virahivanitāvaktraklaivyaṃ. Verse 183 is quoted in the *KMī.* p. 104, *Aucitya.* v. 20, *Hem.* p. 192, and *Subhāṣitahārāvali* with the reading: *virahivanitāvaktraupamyaṃ*, (the same reading as B. N.'s.)

577) **T** *nīti-* for *rīti-*.

578) **M** tathāpīna-; **T** tathāviva-.

579) **T** taddarśana-.

580) **M** ekan.

581) **M, T** laukikārthābhidhāyinaḥ.

582) **M** kānta[tv]an tam apekṣāṃ kṛtvā; **T** kāntatvam apekṣāṃ kṛtvā. Cf. *S. K. Ā.* :laukikārtham atikramya.

583) Prose after v. 185. **T** athātimātram iti.

584) **M** parīkṣayase.

585) **M, T** sahasīty.

586) **T** aviruddha-.

587) **M, T** pravṛtta-.

588) **M** -nivṛttam.

589) **T** tasyā.

590) **M, T** -dūṣaṇepīti.

591) **M** svadane.

592) **M** guṇavatvesastyeva.

593) **M** taubhāgyam.

Abbreviations and References

A.B. Anundoram Barooah's ed. of the *S.K.Ā.*, Reprint, Gauhati, 1969.

Aucitya. *Aucityavicāracarcā* of Kṣemendra.

Bhām. *Kāvyālaṃkāra* of Bhāmaha.

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KĀ. *Kāvyādarśa* by Daṇḍin.

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K.M. Ed. of the *S.K.Ā.* with the comm. of Ratneśvara & Jagaddhara, in the Kāvyamālā, No. 94, ed. by Kedārnāth Śarmā & Wāsudev Laxmaṇ Śāstrī Paṇśikar, 2nd ed., Bombay, 1934.

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M Madras Government Oriental MSS. Library Transcript of

	B.N.'s *S.K.Ā. Vyākhyā* (R.2499).
Mādhavīyā Dhātuvṛtti	by Sāyaṇācārya, ed. by Swami Dwarikadas Shastri, Varanasi, 1964.
M.Bh.	*Vyākaraṇa-Mahābhāṣya* of Patañjali.
Pāṇ.	Pāṇini's *Aṣṭādhyāyī*.
Pratāp.	*Pratāparudrīya* of Vidyānātha, ed. by S.C.Sastrigal, Sri Balamanorama Series 3, Madras, 1914; French Translation by Pierre-Sylvain Filliozat, Pondichéry, 1963.
Ratn.	Ratneśvara's comm., *Ratnadarpaṇavyākhyā*, on *S.K.Ā.*, Kāvyamālā 94.
Rudraṭa.	*Kāvyālaṃkāra* of Rudraṭa.
Śiśu.	*Śiśupālavadha* by Māgha.
SK.	*Siddhāntakaumudī* of Bhaṭṭoji Dīkṣita.
S.K.Ā	*Sarasvatīkaṇṭhābharaṇa* of Bhojadeva. see K.M. & A.B.
Śṛ.Pra.	*Bhoja's Śṛṅgāra Prakāśa* by V.Raghavan, Madras, 1963.
T	Kerala University MSS. Library (Trivandrum) Transcript of B.N.'s *S.K.Ā. Vyākhyā* (T.291).
Vām.	*Kāvyālaṃkārasūtra* and *Vṛtti* by Vāmana.
VP.	*Vākyapadīya of Bhartṛhari* with the *Vṛtti & Paddhati*, Kāṇḍa I, ed. by K.A.Subramania Iyer, Poona, 1966.

[Notice—Pariccheda II-1 will be published shortly in *Prof. J. Okuda Commemoration Volume* (Shitennō-ji, Osaka); II-2 was published in *Journal of Indian and Buddhist Studies*, Vol. XXIV, No.1, December 1975.]